YAJUR VEDA

VOLUME II

Complete in 2 Volumes

Mantras in Sanskrit
with English Translation and Transliteration

D.A.V. PUBLICATION DIVISION

Translated by
Swami Satya Prakash Saraswati

YAJUR VEDA

(Volume II)

(English translation of Mantras with
Sanskrit text and transliteration)

यजुर्वेद

द्वितीयो भागः

YAJUR VEDA

Volume II

[Text, Translation : Chapters 11-25]

द्वितीयो भागः

[मूलपाठः, अनुवादश्च - काण्ड 11-25]

English Translation

by

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् । (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less then one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

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Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
लृ lṛ	ॡ lṝ	ए e	ऐ ai
ओ o	औ au	अनुस्वार (अं) ṁ	विसर्ग (:) ḥ
(ऽ) '	(ऽऽ) "	(अँ) ň	(ꣳ =ꣳ) m̆

Consonants

Guttural

क् k	ख् kh	ग् g	घ् gh	ङ् ṅ

Palatal

च् c	छ् ch	ज् j	झ् jh	ञ् ñ

Lingual

ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ

Dental

त् t	थ् th	द् d	ध् dh	न् n

Labial

प् p	फ् ph	ब् b	भ् bh	म् m

Others

य् y	र् r	ल् l	व् v
श् ś	ष् ṣ	स् s	ह् h

अथैकादशोऽध्यायः ।

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः । अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याऽभरत् ॥ १ ॥
युक्तेन मनसा वयं देवस्य सवितुः सवे । स्वर्ग्याय शक्त्या ॥ २ ॥
युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम् । बृहज्ज्योतिः करिष्यतः सविता प्र सुवाति तान् ॥३॥
युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

ATHA EKĀDAŚO'DHYĀYAḤ

Yuñjānaḥ prathamaṁ manastattvāya savitā dhiyaḥ.
Agnerjyotirnicāyya pṛthivyā adhyā bharat (i). //1//

Yuktena manasā vayaṁ devasya savituḥ save.
Svargyāya śaktyā (i). //2//

Yuktvāya savitā devāntsvaryato dhiyā divam.
Bṛhajjyotiḥ kariṣyataḥ savitā pra suvāti tān (i). //3//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ.
Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ (i). //4//

Vājasaneyi-Mādhyandina-Śukla

YAJURVEDA SAṀHITĀ

CHAPTER ELEVEN

1. First of all the devotee should concentrate mind for the spiritual development. Let him obtain the light of fire, and illumine this earth. (1)

2. By the impulsion of inspirer God, with our concerted mind, we strive utmost to our capacity to achieve the heavenly (qualities). (1)

3. The inspirer God urges forth the enlightened ones, who persistently strive to achieve heaven and the great light with their thoughts and actions.(1)

4. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, he alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

युजे वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥ ६ ॥

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ ७ ॥

इमं नो देव सवितर्यज्ञं प्र णय देवाव्यं सखिविदं सत्राजितं धनजितं स्वर्जितम् ।
ऋचा स्तोमं समर्धय गायत्रेण रथन्तरं बृहद्गायत्रवर्तनि स्वाहा ॥ ८ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे गायत्रेण छन्दसाऽङ्गिरस्वत्पृथिव्याः सधस्थादग्निं
पुरीष्यमङ्गिरस्वदा भर त्रैष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ९ ॥

Yuje vāṁ brahma pūrvyaṁ namobhir vi śloka etu pathyeva sūreḥ.
Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ (i). //5//

Yasya prayāṇamanvanya idyayurdevā devasya mahimānamojasā.
Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā (i). //6//

Deva savitaḥ pra suva yajñaṁ pra suva yajñapatiṃ bhagāya.
Divyo gandharvaḥ ketapū ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu (i). //7//

Imaṁ no deva savitar yajñaṁ pra ṇaya devāvyaṁ sakhividaṁ satrājitaṁ dhanajitaṁ svarjitam.
Ṛcā stomaṁ samardhaya gāyatreṇa rathantaraṁ bṛhadgāyatravarttani svāhā (i). //8//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Ā dade gāyatreṇa chandasā'ṅgirasvatpṛthivyāḥ sadhasthādagnim purīṣyamaṅgirsvadā bhara traiṣṭubhena chandasā'ṅgirasvat (i). //9//

5. I unite both of you (disciple and the teacher) with the praises of the traditional knowledge. May this fame of the learned one spread around like the pathways. Let all the sons of the immortal one, who are occupying the positions of learning, hear it. (1)

6. He is divine and resplendent; from Him alone the other gods, the sense-organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. (1)

7. O creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of Speech make our tongue sweet. (1)

8. O inspirer Lord, lead forward our this sacrifice, which is pleasing to the enlightened ones, gatherer of friends, winner of truth, winner of wealth and winner of heaven. Accentuate the praise-song with *Ṛk* verses, *rathantara* with *gāyatrī* metre, and the *bṛhat-sāman* that runs similar to *gāyatrī*. Svahā. (1)

9. At the impulsion of the impeller Lord, with arms of the healers and with hands of the nourisher, I take you up, O brilliant as fire, with the *gāyatrī* metre. Fetch the brilliant cow-dung fire, from the pit of the earth with the brilliant *triṣṭubh* metre. (1)

अभ्रिरसि नार्यसि त्वया वयमग्निं शकेम खनितुं सधस्थ आ। जागतेन छन्दसाऽङ्गिरस्वत् ॥१०॥
हस्त आधाय सविता बिभ्रदभ्रिं हिरण्ययीम्।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याऽभरदानुष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ११ ॥

प्रतूर्त्तं वाजिन्ना द्रव वरिष्ठामनु संवतम्।
दिवि ते जन्म परममन्तरिक्षे तव नाभिः पृथिव्यामधि योनिरित् ॥ १२ ॥

युञ्जाथां रासभं युवमस्मिन् यामे वृषण्वसू। अग्निं भरन्तमस्मयुम् ॥ १३ ॥

योगे-योगे तवस्तरं वाजे-वाजे हवामहे। सखाय इन्द्रमूतये ॥ १४ ॥

प्रतूर्वन्नेह्यवक्रामन्नशस्ती रुद्रस्य गाणपत्यं मयोभूरेहि।
उर्वन्तरिक्षं वीहि स्वस्तिगव्यूतिरभयानि कृण्वन् पूष्णा सयुजा सह ॥ १५ ॥

Abhrirasi nāryasi tvayā vayamagnim̐ śakema khanitum̐ sadhastha ā. Jāgatena chandasā'ṅgirasvat (i). //10//

Hasta ādhāya savitā bibhradabhrim̐ hiraṇyayīm.
Agner jyotir nicāyaya pṛthivyā adhyābharad ānuṣṭubhena chandasā'ṅgirasvat (i). //11//

Pratūrttaṁ vājinnā drava variṣṭhāmanu saṁvatam.
Divi te janma paramam antarikṣe tava nābhiḥ pṛthivyāmadhi yonirit (i). //12//

Yuñjāthām̐ yuvam asmin yāme vṛṣaṇvasū.
Agniṁ bharantamasmayum (i). //13//

Yoge yoge tavastaraṁ vāje vāje havāmahe.
Sakhāya indramūtaye (i). //14//

Pratūrvannehyavakrāmannaśastī rudrasya gāṇapatyaṁ mayobhūrehi (i).
Urvantarikṣaṁ vīhi svasti gavyūtirabhayāni kṛṇvan pūṣṇā sayujā saha (ii). //15//

10. You are a spade. You are without an enemy. With you may we be able to dig up fire hidden in the lap of the earth, with the brilliant *jagatī* metre. (1)

11. The inspirer Lord, picking up and taking hold of the golden spade in His hand, having seen the light of fire, takes it out of the earth with the brilliant *anuṣṭup* metre (1)

12. O mighty one (the sun), looking at this most noble earth, rush in with utmost speed. Your supreme birth place is in heaven; in the mid-space is your navel; and the womb, from which you are born, is verily here on the earth. (1)

13. In this course of sacrifice, may both of you, showerers of wealth, harness the quick-moving fire, who fulfils us and favours us. (1)

14. On every occasion, in every noble work, we invoke the resplendent God, the best among our friends, for our protection and happiness. (1)

15. Come here killing the enemies and trampling the imprecations; bestowing happiness on us attain the chieftainship of the punisher Lord. (1) Speed into the vast mid-space along with the nourisher Lord, your mate, on the pleasant paths, freeing us from fears. (2)

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदा भरा॒ऽग्निं पुरीष्यमङ्गिरस्वदच्छेमोऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्यामः ॥ १६ ॥

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आ ततन्थ ॥ १७ ॥

आगत्य वाज्यध्वानꣳ सर्वा मृधो वि धूनुते । अग्निꣳ सधस्थे महति चक्षुषा नि चिकीषते ॥१८॥

आक्रम्य वाजिन् पृथिवीमग्निमिच्छ रुचा त्वम् । भूम्या वृत्वाय नो ब्रूहि यतः खनेम तं वयम् ॥१९॥

द्यौस्ते पृष्ठं पृथिवी सधस्थमात्माऽन्तरिक्षꣳ समुद्रो योनिः ।
विख्याय चक्षुषा त्वमभि तिष्ठ पृतन्यतः ॥ २० ॥

Pṛthivyāḥ sadhasthādagnim̐ purīṣyamaṅgirasvadā bharā-(i)'gnim̐ purīṣyam aṅgirasvadacchemo (ii)'gnim̐ purīṣyamaṅgirasvad bhariṣyāmaḥ (iii). //16//

Anvagniruṣasāmagramakhyad anvahāni prathamo jātavedāḥ.
Anu sūryasya purutrā ca raśmīnanu dyāvāpṛthivī ā tatantha (i). //17//

Āgatya vājyadhvānam̐ sarvā mṛdho vi dhūnute.
Agnim̐ sadhasthe mahati cakṣuṣā ni cikīṣate (i). //18//

Ākramya vājin pṛthivīm agnimiccha rucā tvam.
Bhūmyā vṛtvāya no brūhi yataḥ khanema tam̐ vayam (i). //19//

Dyauste pṛṣṭham pṛthivī sadhasthamātmā'ntarikṣam̐ samudro yoniḥ.
Vikhyāya cakṣuṣā tvamabhi tiṣṭha pṛtanyataḥ (i). //20//

16. May you bring the brilliant cow-dung fire from the lap of the earth. (1) We move towards the brilliant cow-dung fire. (2) We shall maintain the brilliant fire. (3)

17. The adorable Lord illuminates the beginnings of the dawns; He, the foremost and the ominiscient, illuminates the days as well. He illuminates the rays of the sun in various ways; and He has pervaded the heaven and earth all along. (1)

18. The courser (the sun), having started on his way, shakes off all the illusions. He clearly sees the fire kept on the high place. (1)

19. O courser (the sun), moving all over the earth, search for the fire blazing with lustre. Touching a particular spot of the earth, point out to us, whence we may dig it up. (1)

20. O courser (the sun), heaven is your back; earth is your bottom; mid-space is your body; ocean is your womb. Looking around with your eyes, defeat them who invade us. (1)

उत्क्राम महते सौभगायास्मादास्थानाद् द्रविणोदा वाजिन् ।
वयꣳ स्याम सुमतौ पृथिव्या अग्निं खनन्त उपस्थे अस्याः ॥ २१ ॥
उदक्रमीद् द्रविणोदा वाज्यर्वाकः सुलोकꣳ सुकृतं पृथिव्याम् ।
ततः खनेम सुप्रतीकमग्निꣳ स्वो रुहाणा अधि नाकमुत्तमम् ॥ २२ ॥
आ त्वा जिघर्मि मनसा घृतेन प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥ २३ ॥
आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्री स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ २४ ॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥ २५ ॥

Utkrāma mahate saubhagāyāsmādāsthānād draviṇodā vājin.
Vayaṁ syāma sumatau pṛthivyā agniṁ khananta upasthe asyāḥ (i). //21//

Udakramīd draviṇodā vājyarvākaḥ sulokaṁ sukṛtaṁ pṛthivyām.
Tataḥ khanema supratīkamagniṁ svo ruhāṇā adhi nākam-uttamam (i). //22//

A tvā jigharmi manasā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā.
Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam (i). //23//

Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta.
Maryaśrī spṛhayadvarṇo agnirnābhimṛśe tanvā jarbhurāṇaḥ (i). //24//

Pari vājapatiḥ kaviragnirhavyānyakramīt.
Dadhadratnāni dāśuṣe (i). //25//

21. O courser (the sun), bestower of wealth, move forth from this place to great good fortune. May we be favoured by the earth, while digging fire from her lap. (1)

22. Bestower of wealth, the Lord of strength, fond of racing has moved forth on this earth and has made the place beautiful and auspicious. May we dig out the fire, beautiful to look at from the very same place, ascending the world of light, the highest sorrowless world. (1)

23. With my heart full of devotion, I pour melted butter on you, who reside in each and every creature. You are extending transversely through space and endless time, and are quick in consuming food and visible to all. (1)

24. I kindle all-pervading fire divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. (1)

25. This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. (1)

परि त्वाऽग्ने पुरं वयं विप्रं सहस्य धीमहि। धृषद्वर्णं दिवे-दिवे हन्तारं भङ्गुरावताम्॥ २६॥

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः॥ २७॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्खनामि।
ज्योतिष्मन्तं त्वाऽग्ने सुप्रतीकमजस्रेण भानुना दीद्यतम्।
शिवं प्रजाभ्योऽहिंसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्खनामः॥ २८॥

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम्।
वर्धमानो महाँ२ आ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व॥ २९॥

Pari tvā'gne puraṁ vayaṁ vipraṁ sahasya dhīmahi.
Dhṛṣadvarṇaṁ dive dive hantāraṁ bhaṅgurāvatām (i). //26//

Tvamagne dyubhistvamāśuśukṣaṇistvamadbhayastvam-aśmanaspari.
Tvaṁ vanebhyastvamoṣadhībhyastvaṁ nṝṇāṁ nṛpate jāyaśe śuchiḥ (i). //27//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāṁ. Pṛthivyāḥ sadhasthādagniṁ purīṣyam aṅgirasvat khanāmi (i).
Jyotiṣmantaṁ tva'gne supratikm ajasreṇa bhānunā dīdyatam.
Śivaṁ prajābhyo'hiṁsantaṁ pṛthivyāḥ sadhasthādagniṁ purīṣyam aṅgirasvat khanāmaḥ (ii). //28//

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam.
Vardhamāno mahāň ā ca puṣkare (i) divo mātrayā varimṇā prathasva (ii). //29//

26. O adorable Lord, O full of strength, in every respect we meditate on you, who are sustainer of all, wise, of unbearable glare, and destroyer of fickle-mindedness. (1)

27. O fire divine, sovereign of men, quick dispeller of darkness, you are born with the days. You are generated pure from waters, from stones, from forest wood, from herbs, and as the fire of the sacrificer. (1).

28. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, I dig you up the brilliant cow-dung fire. (1) O fire divine, full of light, fine in appearance, shining with imperishable lustre, gracious to all the creatures, and never-injuring, we dig up the brilliant cow-dung fire from the lap of the earth. (2)

29. You are the water's surface, womb of fire, the ocean, swelling and surging all around, increasing to greatness in water all over (1) May you expand with the measure of grandeur of the sky. (2)

शर्म च स्थो वर्म च स्थोऽछिद्रे बहुले उभे । व्यचस्वती सं वसाथां भृतमग्निं पुरीष्यम् ॥ ३० ॥
सं वसाथाᳬ स्वर्विदा समीची उरसा त्मना । अग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्रमित् ॥३१॥
पुरीष्योऽसि विश्वभरा अथर्वा त्वा प्रथमो निरमन्थदग्ने ।
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥ ३२ ॥
तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥ ३३ ॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयᳬ रणे-रणे ॥ ३४ ॥
सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञᳬ सुकृतस्य योनौ ।
देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥ ३५ ॥

Śarma ca stho varma ca stho'chidre bahule ubhe.
Vyacasvatī saṁ vasāthām bhṛtamagnim purīṣyam (i). //30//

Saṁ vasāthāṁ svarvidā samīcī urasā tmanā.
Agnimantarbhariṣyantī jyotiṣmantamjasramit (i). //31//

Purīṣyo'si viśvabharā atharvā tvā prathamo niramanthadagne (i).
Tvāmagne puṣkarādadhyatharvā niramanthata mūrdhno viśvasya vāghataḥ (ii). //32//

Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.
Vṛtrahaṇaṁ purandaram (i). //33//

Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.
Dhanañjayaṁ raṇe raṇe (i). //34//

Sīda hotaḥ sva u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau.
Devāvīrdevānhaviṣā yajāsyagne bṛhadyajamāne vayo dhāḥ (i). //35//

30. Sheltering place both of you are and are an armour without a hole as well as wide-spread. Being extensive, cover well the cow-dung fire and keep it up (1)

31. May both of you, well-versed in sacrifice, cover well this light-radiating and constantly burning fire, with heart and soul and with proper care. (1)

32. O fire, you belong to cattle and are sustainer of all. At the first instance, the fire-technician produces you by attrition. (1) O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (2)

33. The thoughtful seers, and the resolute discoverers kindle the glory of yours, O fire-divine, the destroyer of formidable evils. (1)

34. The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. (1)

35. O priest, may you sit down in your place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host worshipper. (1)

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ२ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः ॥ ३६ ॥
सꣳसीदस्व महाँ२ असि शोचस्व देववीतमः । वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ३७
अपो देवीरुप सृज मधुमतीरयक्ष्माय प्रजाभ्यः । तासामास्थानादुज्जिहतामोषधयः सुपिप्पलाः ३८
सं ते वायुर्मातरिश्वा दधातूत्तानाया हृदयं यद्विकस्तम् ।
यो देवानां चरसि प्राणथेन कस्मै देव वषडस्तु तुभ्यम् ॥ ३९ ॥
सुजातो ज्योतिषा सह शर्म वरूथमाऽसदत्स्वः । वासो अग्ने विश्वरूपꣳ सं व्ययस्व विभावसो ४०

Ni hotā hotṛṣadane vidānastveṣo dīdivāň asadat sudakṣaḥ.
Adabdhavratapramatir vasiṣṭhaḥ sahasrambharaḥ śucijihvo agniḥ (i). //36//

Saṁ sīdasva mahāň asi śocasva devavītamaḥ.
Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam (i). //37//

Apo devīrupa sṛja madhumatīrayakṣmāya prajābhyaḥ.
Tāsāmāsthānādujjihatāmoṣadhyaḥ supippalāḥ (i). //38//

Saṁ te vāyurmātariśvā dadhātūttānāyā hṛdayaṁ yadvikastam (i).
Yo devānāṁ carasi prāṇathena kasmai deva vaṣaḍastu tubhyam (i). //39//

Sujāto jyotiṣā saha śarma varūthamā'sadatsvaḥ (i).
Vāso agne viśvarūpaṁ saṁ vyayasva vibhāvaso (ii). //40//

36. The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise and His laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. (1)

37. Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the somke of ill-thoughts be dispersed to enable us to see your spotless radiance. (1)

38. O adorable Lord, pour honey-sweet celestial waters, so that our offsprings may remain free from disease. From the place irrigated with those waters, may the herbs with nice berries grow out. (1)

39. O earth, may the wind, moving in the mid-space, heal up and fill the gap in your torn up heart, as you lie supine. (1) O divine, to you, the Lord of creatures, who move as breath of the bounties of Nautre, may our oblations with *vaṣaṭ* be offered. (2)

40. The fire divine, born with light from a noble source, has seated himself in a place, which is as pleasing as heaven. (1) O fire divine, rich in brilliance, put on your clothing, which is wonderful to look at. (2).

उदु तिष्ठ स्वध्वरावा नो देव्या धिया। दृशे च भासा बृहता सुशुक्वनिराग्ने याहि सुशस्तिभिः ॥४१॥

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ ४२ ॥

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु।
चित्रः शिशुः परि तमांस्यक्तून्प्र मातृभ्यो अधि कनिक्रदद्गाः ॥ ४३ ॥

स्थिरो भव वीड्वङ्ग आशुर्भव वाज्यर्वन्। पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहणः ॥ ४४ ॥

शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः।
मा द्यावापृथिवी अभि शोचीर्माऽन्तरिक्षं मा वनस्पतीन् ॥४५॥

Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛśe ca bhāsā bṛhatā suśukvanirāgne yāhi suśastibhiḥ (i). //41//

Ūrdhva ū ṣū ṇa ūtaye tiṣṭhā devo na savitā.
Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir-vihvayāmahe (i). //42//

Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu.
Citraḥ śiśuḥ pari tamām̐syaktūn pra mātṛbhyo adhi kanikradadgāḥ (i). //43//

Sthiro bhava vīḍvaṅga āśurbhava vājyarvan.
Pṛthurbhava suṣadastvamagneḥ purīṣavāhaṇaḥ (i). //44//

Śivo bhava prajābhyo mānuṣībhyastvamaṅgiraḥ.
Mā dyāvāpṛthivī abhi śocīrmā'ntarikṣaṁ mā vanaspatīn (i). //45//

41. O fire divine, splendour of sacrifice, rise up. Protect us with divine intellect. Invoked by our praises, may you come with great light, spreading your rays, so that all may see. (1).

42. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness. (1)

43. O fire divine, you are born from the womb of heaven and earth. You are beautiful and distributed among the herbs. Being a wonderful child, you subdue the darkness and go forth roaring loudly towards your mothers (i.e. the herbs). (1)

44. Be steady with firm and strong limbs. O courser, be a racer, fleet of foot. Be big enough to sit upon comfortably. You are the carrier of fodder for fire. (1)

45. O radiant one, be gracious to your human creatures. Do not scorch the heaven and earth, nor the mid-space, nor the vegetation. (1)

प्रैतु वाजी कनिक्रदन्नानदद्रासभः पत्वा । भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरा ।
वृषाग्निं वृषणं भरन्नपां गर्भꣳ समुद्रियम् । अग्न आ याहि वीतये ॥ ४६ ॥
ऋतꣳ सत्यमृतꣳ सत्यमग्निं पुरीष्यमङ्गिरस्वद्भरामः ।
ओषधयः प्रति मोदध्वमग्निमेतꣳ शिवमायन्तमभ्यत्र युष्माः ।
व्यस्यन् विश्वा अनिरा अमीवा निषीदन्नो अप दुर्मतिं जहि ॥ ४७ ॥
ओषधयः प्रति गृभ्णीत पुष्पवतीः सुपिप्पलाः । अयं वो गर्भ ऋत्वियः प्रत्नꣳ सधस्थमाऽसदत् ४८
वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहꣳ सुहवस्य प्रणीतौ ॥ ४९ ॥

Praitu vājī kanikradannānadadrāsabhaḥ patvā. Bharannagnim purīṣyam mā pādyāyuṣaḥ purā (i). Vṛṣāgnim vṛṣaṇam bharannapām garbham samudriyam (ii) Agna ā yāhi vītaye (iii). //46//

Ṛtam satyamṛtam satyamagnim purīṣyam aṅgirasvadbharāmaḥ (i). Oṣadhayaḥ prati modadhvamagnimetam śivamāyantamabhyatra yuṣmāḥ (ii). Vyasyan viśvā anirā amīvā niṣīdanno apa durmatim jahi (iii). //47//

Oṣadhayaḥ prati gṛbhṇīta puṣpavatīḥ supippalāḥ.
Ayam vo garbha ṛtviyaḥ pratnam sadhasthamā'sadat (i). //48//

Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ.
Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham suhavasya praṇītau (i). //49//

46. May the fast-moving fire come here roaring, neighing like a horse, and fall down braying like a donkey. Bearing the cow-dung fire, may you not expire before your time. (1) The showerer, bearing the showerer fire divine, seated in the waters of ocean; (2) O fire, may you come for well being. (3)

47. Lawful and true, lawful and true, we bear the radiant cow-dung fire. (1) O herbs, accord a joyful welcome to this fire, which is gracious and coming towards you at this place. (2) O fire, removing all calamities and diseases, settle down here and free us from evil thinking. (3)

48. O herbs, laden with flowers and ample fruit, take in yourselves this fire. This is your child, coming in due season, which has settled in its ancient place. (1)

49. Resplendent with your wide-extending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. (1)

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ ५० ॥
यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥ ५१ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥ ५२ ॥
मित्रः सꣳसृज्य पृथिवीं भूमिं च ज्योतिषा सह ।
सुजातं जातवेदसमयक्ष्माय त्वा सꣳ सृजामि प्रजाभ्यः ॥ ५३ ॥
रुद्राः सꣳसृज्य पृथिवीं बृहज्ज्योतिः समीधिरे । तेषां भानुरजस्र इच्छुक्रो देवेषु रोचते ॥ ५४ ॥
सꣳसृष्टां वसुभी रुद्रैर्धीरैः कर्मण्यां मृदम् । हस्ताभ्यां मृद्वीं कृत्वा सिनीवाली कृणोतु ताम् ॥५५॥

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.
Mahe raṇāya cakṣase (i). //50//

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ (i). //51//

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.
Āpo janayathā ca naḥ (i). //52//

Mitraḥ saṁsṛjya pṛthivīṁ bhūmiṁ ca jyotiṣā saha.
Sujātaṁ jātavedasam ayakṣmāya tvā saṁ sṛjāmi prajābhyaḥ (i). //53//

Rudrāḥ saṁsṛjya pṛthivīṁ bṛhajjyotiḥ samīdhire.
Teṣām bhānurajasra icchukro deveṣu rocate (i). //54//

Saṁsṛṣṭāṁ vasubhī rudrairdhīraiḥ karmaṇyām mṛdam.
Hastābhyāṁ mṛdvīṁ kṛtvā sinīvālī kṛṇotu tām (i). //55//

50. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

51. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)

52. May we have enough of your that sap to our full satisfaction with which you nourish the whole world. And may we be born for this again (1).

53. The sun commingles heaven, mid-space and the earth with light. I generate you, the nobly born and omniscient, so that our progeny may remain free from diseases. (1)

54. The vital forces, having created the earth, have kindled a great light. It is their light only that shines bright and constant among the bounties of Nature.(1)

55. Making the clay, that has been mixed well by the persevering young and adult workers, soft with her hands, may the tender girl make it fit for moulding. (1)

सिनीवाली सुकपर्दा सुकुरीरा स्वौपशा । सा तुभ्यमदिते मह्योखां दधातु हस्तयोः ॥ ५६ ॥

उखां कृणोतु शक्त्या बाहुभ्यामदितिर्धिया ।
माता पुत्रं यथोपस्थे साऽग्निं बिभर्तु गर्भ आ । मखस्य शिरोऽसि ॥ ५७ ॥

वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि पृथिव्यसि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानाय रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽस्यन्तरिक्षमसि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानायादित्यास्त्वा कृण्वन्तु जागतेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि द्यौरसि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानाय विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि दिशोऽसि धारया मयि प्रजां रायस्पोषं गौपत्यं सुवीर्यं सजातान्यजमानाय ॥ ५८ ॥

Sinīvālī sukapardā sukurīrā svaupaśā.
Sā tubhyamadite mahyokhāṁ dadhātu hastayoḥ (i). //56//

Ukhāṁ kṛṇotu śaktyā bāhubhyāmaditirdhiyā. Mātā putraṁ yathopasthe sā'gniṁ bibharttu garbha ā (i). Makhasya śiro'si (ii). //57//

Vasavastvā kṛṇvantu gāyatreṇa chandasā'ṅgirasvad dhruvā' si pṛthivyasi dhārayā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātān yajamānāya (i) rudrāstvā kṛṇvantu traiṣṭubhena chandasā'ṅgirasvad dhruvā'-syantarikṣamasi dhārayā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātān yajamānayā- (ii) dityāstvā kṛṇvantu jāgatena chandasā'ṅgirasvad dhruvā'si dyaurasi dhārayā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suviryaṁ sajātān yajamānāya (iii) viśve tvā devā vaiśvānarāḥ kṛṇvantvānuṣṭubhena chandasā'ṅgirasvad dhruvā'si diśo'si dhārayā mayi prajāṁ rāyaspoṣaṁ gaupatyaṁ suvīryaṁ sajātān yajamānāya (iv). //58//

56. O Eternity, O great one, may the tender girl with fair braids, with beautiful crest, and well-skilled in the art of love, put the cauldron in your hands.(1)

57. May the Eternity shape the cauldron with her hands, with her strength and with her wisdom and bear the fire in her womb just as a mother bears her son in her lap. (1) O fire, you are the apex of the sacrifice. (2)

58. May the young workers (aged 24) make you shine with the *gāyatrī* metre. You are steady; you are the earth. Bless me the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (1) May the adult workers, (aged 36) make you shine with the *triṣṭubh* metre. You are steady; you are the mid-space. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (2) May the mature workers (aged 48) make you shine with the *jagatī* metre. You are steady; you are the heaven. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (3) May all the bounties of Nature, benevolent to all men, make you shine with the *anuṣṭup* metre. You are steady; you are the regions. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (4)

अदित्यै रास्नास्यदितिष्टे बिलं गृभ्णातु । कृत्वाय सा महीमुखां मृन्मयीं योनिमग्नये ।
पुत्रेभ्यः प्रायच्छददितिः श्रपयानिति ॥ ५९ ॥

वसवस्त्वा धूपयन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्रुद्रास्त्वा धूपयन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वदादित्यास्त्वा धूपयन्तु जागतेन छन्दसाऽङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा धूपयन्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वदिन्द्रस्त्वा धूपयतु वरुणस्त्वा धूपयतु विष्णुस्त्वा धूपयतु ॥ ६० ॥

अदितिष्ट्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थे अङ्गिरस्वत् खनत्ववट
देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वद्दधतूखे
धिषणास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वदभीन्धतामुखे
वरूत्रीष्ट्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वच्छ्रपयन्तूखे
ग्नास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्पचन्तूखे
जनयस्त्वाच्छिन्नपत्रा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्पचन्तूखे ॥ ६१ ॥

Adityai rāsnāsy-(i) aditiṣṭe bilaṁ gṛbhṇātu (ii) Kṛtvāya sā mahīmukhāṁ mṛṇmayīṁ yonimagnaye. Putrebhyaḥ prāyacchad aditiḥ śrapayāniti (iii). //59//

Vasavastvā dhūpayantu gāyatreṇa chandasā'ngirasvad (i) rudrāstvā dhūpayantu traiṣṭubhena chandasā'ṅgirasvad(ii) ādityāstvā dhūpayantu jāgatena chandasā'ṅgirasvad (iii) viśve tvā devā vaiśvānarā dhūpayantvānuṣṭubhena chandasā'ṅgirasvad (iv) indrastvā dhūpayatu (v) varuṇastvā dhūpayatu (vi) viṣṇustvā dhūpayatu (vii). //60//

Aditiṣṭvā devī viśvadevyāvatī pṛthivyāḥ sadhasthe angirasvat khanatvavaṭa (i) devānāṁ tvā patnīrdevīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvaddadhatūkhe (ii) dhiṣaṇāstvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvadabhīndhatāmukhe (iii) varūtrīṣṭvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvacchrapayantūkhe (iv) gnāstvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvatpacantūkhe (v) janayastvāchinnapatrā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvat pacantūkhe (vi). //61//

59. You are a girdle for the Eternity. (1) May the Eternity hold you at hollow. (2) She having made the great cauldron a place for fire, hands the same over to her sons, so that they may bake it. (3)

60. May the young workers (aged 24) make you fragrant and shine with the *gāyatrī* metre. (1) May the adult workers (aged 36) make you fragrant and shine with the *triṣṭubh* metre. (2) May the mature workers (aged 48) make you fragrant and shine with the *jagatī* metre. (3). May all the bounties of Nature, benevolent to all men, make you fragrant and radiant with *anuṣṭup* metre. (4) May the resplendent Lord make you fragrant. (5) May the venerable Lord make you fragrant. (6) May the omnipresent Lord make you fragrant. (7)

61. O baking pit, may the divine Eternity, supported by all the bounties of Nature, dig you here at the shining sacrificial place of the earth. (1) O cauldron, may the divine wives of the enlightened ones supported by all the bounties of Nature, place you in the baking pit here at the shining sacrificial place of the earth. (2) O cauldron, may the divine words of praise, supported by all the bounties of Nature enkindle you here at the shining sacrificial place of the earth. (3) O cauldron, may the divine days and nights, supported by all the bounties of Nature, heat you up here at the shining sacrificial place of the earth. (4) O cauldron, may the divine speech, supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (5) O cauldron, may the ever-moving matrons (i.e. the stars), supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (6)

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥ ६२ ॥

देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत शक्त्या ।
अव्यथमाना पृथिव्यामाशा दिश आ पृण ॥ ६३ ॥

उत्थाय बृहती भवोदु तिष्ठ ध्रुवा त्वम् । मित्रैतां त उखां परि ददाम्यभित्या एषा मा भेदि ॥६४॥

वसवस्त्वाऽऽच्छृन्दन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्रुद्रास्त्वाऽऽच्छृन्दन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वदादित्यास्त्वाऽऽच्छृन्दन्तु जागतेन छन्दसाऽङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा आच्छृन्दन्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ६५ ॥

आकूतिमग्निं प्रयुजं स्वाहा मनो मेधामग्निं प्रयुजं स्वाहा चित्तं विज्ञातमग्निं प्रयुजं स्वाहा वाचो विधृतिमग्निं प्रयुजं स्वाहा प्रजापतये मनवे स्वाहाऽग्नये वैश्वानराय स्वाहा ॥६६॥

Mitrasya carṣaṇīdhṛto' vo devasya sānasi.
Dyumnaṁ citraśravastamam (i). //62//

Devastvā savitodvapatu supāṇiḥ svaṅguriḥ subāhuruta śaktyā (i).
Avyathamānā pṛthivyāmāśā diśa ā pṛṇa (ii). //63//

Utthāya bṛhatī bhavodu tiṣṭha dhruvā tvam(i). Mitraitāṁ ta ukhām pari dadāmyabhityā eṣā mā bhedi (ii). //64//

Vasavastvā"chṛndantu gāyatreṇa chandasā'ṅgirasvad (i) rudrāstvā"chṛndantu traiṣṭubhena chandasā'ṅgirasvad (ii) ādityāstvā"chṛndantu jāgatena chandasā'ṅgirasvad (iii) viśve tvā devā vaiśvānarā āchṛndantvānuṣṭubhena chandasā'ṅgirasvat (iv). //65//

Ākūtimagniṁ prayujaṁ svāhā (i) mano medhāmagniṁ prayujaṁ svāhā (ii) cittaṁ vijñātamagniṁ prayujaṁ svāhā (iii) vāco vidhṛtimagniṁ prayujaṁ svāhā (iv) prajāpataye manave svāhā- (v) 'gnaye vaiśvānarāya svāhā (vi). //66//

62. Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind.(1)

63. May the inspirer Lord, having graceful hands, graceful fingers and graceful arms, impregnate you with His might. (1) Being impregnated, without distress, may you fill the regions and sub-regions on this earth. (2)

64. Rise up and wax great. Stand up, steady and firm. (1) O friendly Lord, I entrust you this cauldron to keep it unbroken. May it not break. (2)

65. May the young workers (aged 24) kindle you shining all around with the *gāyatrī* metre.(1) May the adult workers (aged 36) kindle you shining all around with the *triṣṭubh* metre. (2) May the mature workers (aged 48) kindle you shining all around with the *jagatī* metre. (3) May all the bounties of Nature, benevolent to men, kindle you shining all around with *anuṣṭup* metre.(4)

66. I dedicate it to the adorable Lord for urging us to determination. (1) I dedicate it to the adorable Lord for urging mind to wisdom. (2) I dedicate it to the adorable Lord for urging heart to realization. (3) I dedicate it to the adorable Lord for urging speech to expression. (4) I dedicate it to the adorable Lord of creatures, for thinking. (5) I dedicate it to the fire divine, for good of all men. (6)

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्। विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥६७॥
मा सु भित्था मा सु रिषोऽम्ब धृष्णु वीरयस्व सु। अग्निश्चेदं करिष्यथः ॥ ६८ ॥
दृꣳहस्व देवि पृथिवि स्वस्तय आसुरी माया स्वधया कृताऽसि।
जुष्टं देवेभ्य इदमस्तु हव्यमरिष्टा त्वमुदिहि यज्ञे अस्मिन् ॥ ६९ ॥
द्र्वन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः। सहसस्पुत्रो अद्भुतः ॥ ७० ॥
परस्या अधि संवतोऽवराँ२ अभ्या तर। यत्राहमस्मि ताँ२ अव ॥ ७१ ॥
परमस्याः परावतो रोहिदश्व इहा गहि। पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ॥ ७२ ॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā (i). //67//

Mā su bhitthā mā su riṣo'mba dhṛṣṇu vīrayasva su.
Agniścedaṁ kariṣyathaḥ (i). //68//

Dṛṁhasva devi pṛthivi svastaya āsurī māyā svadhayā kṛtā' si.
Juṣṭaṁ devebhya idamastu havyamariṣṭā tvamudihi yajñe asmin (i). //69//

Drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.
Sahasasputro adbhutaḥ (i). //70//

Parasyā adhi saṁvato'varāñ abhyā tara.
Yatrāhamasmi tāñ ava (i). //71//

Paramasyāḥ parāvato rohidaśva ihā gahi.
Purīṣyaḥ purupriyo' gne tvaṁ tarā mṛdhaḥ (i). //72//

67. Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through His grace. *Svāhā*.(1)

68. O mother clay, do not get cracked, do not get injured. Carry on this work patiently to its end. You and the fire will accomplish it.(1)

69. O divine earth, be firm for our weal. With nourishment you have been turned into a living model. May this oblation be pleasing to the enlightened ones. May you flourish uninjured in this sacrifice.(1)

70. How beautiful is this sacred fire, of which wood (fuel) is the food and butter the drink and which is the ancient one, the giver of gifts and is venerable. (1)

71. Deliver us wholly from the hostile man and shield those, among whom I stand.(1)

72. O Lord of red horses, come here from farthest distances. O adorable Lord, you are well-nourishing and loved by the multitude. May you overwhelm our enemies.(1)

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥ ७३ ॥
यदत्त्युपजिह्विका यद्वम्रो अतिसर्पति । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥ ७४ ॥
अहरहरप्रयावं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम ॥ ७५ ॥
नाभा पृथिव्याः समिधाने अग्नौ रायस्पोषाय बृहते हवामहे ।
इरम्मदं बृहदुक्थं यजत्रं जेतारमग्निं पृतनासु सासहिम् ॥ ७६ ॥
याः सेना अभीत्वरीराव्याधिनीरुगणा उत ।
ये स्तेना ये च तस्करास्ताँस्ते अग्नेऽपि दधाम्यास्ये ॥ ७७ ॥
दंष्ट्राभ्यां मलिम्लूञ्जम्भ्यैस्तस्कराँ२ उत ।
हनुभ्याँ स्तेनान् भगवस्ताँस्त्वं खाद सुखादितान् ॥ ७८ ॥

Yadagne kāni kāni cid ā te dārūṇi dadhmasi.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //73//

Yadattyupajihvikā yadvamro atisarpati.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //74//

Aharaharaprayāvaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai.
Rāyaspoṣeṇa samiṣā madanto'gne mā te prativeśā riṣāma (i). //75//

Nābhā pṛthivyāḥ samidhāne agnau rāyaspoṣāya bṛhate havāmahe.
Irammadaṁ bṛhadukthaṁ yajatraṁ jetāramagniṁ pṛtanāsu sāsahim (i). //76//

Yāḥ senā abhītvarīrāvyādhinīrugaṇā uta.
Ye stenā ye ca taskrāstāñste agne' pi dadhāmyasye (i).//77//

Daṁṣṭrābhyāṁ malimlūñjambhyaistaskarañ uta.
Hanubhyāṁ stenān bhagavastāñstvaṁ khāda sukhāditān (i) . //78//

73. O fire, whatever fuel wood we lay on you, may all that function as melted butter for you. Be pleased with it, O most youthful one. (1)

74. The wood, which the termites eat and on which the emmets crawl, may all that be melted butter to you. Be pleased with it, O most youthful one. (1)

75. Just as a horse kept in a stable is supplied with fodder, so each and every day, without the least negligence we bring fuel to you. Delighting in food and plenty of riches, o adorable Lord, may we, your neighbours, never perish.(1)

76. Having kindled fire on the navel of the earth, we invoke the foremost adorable Lord, who is pleased with food, who is well-equipped with arms, who deserves worship, who is always victorious in wars and overwhelmer of enemies, so that we may obtain abundance of riches and prosperity. (1)

77. The hordes, that come invading us, inflicting injuries of all sorts, equipped with weapons, and those, who are thieves and robbers, O adorable Lord, all of them I commit to your jaws.(1)

78. O adorable Lord, crush the snatchers with your canine teeth, the robbers with your molars, and with both your jaws devour the thieves with relish.(1)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने । ये कक्षेष्वघायवस्ताँस्ते दधामि जम्भयोः ॥ ७९ ॥
यो अस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः । निन्दाद्यो अस्मान्धिप्साच्च सर्वं तं मस्मसा कुरु ॥८०॥
सꣳशितं मे ब्रह्म सꣳशितं वीर्यं बलम् । सꣳशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः ॥ ८१ ॥
उदेषां बाहू अतिरमुद्वर्चो अथो बलम् । क्षिणोमि ब्रह्मणाऽमित्रानुन्नयामि स्वाँ२ अहम् ॥ ८२ ॥
अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।
प्रप्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥ ८३ ॥

Ye janeṣu malimlava stenāsastaskarā vane.
Ye kakṣeṣvaghāyavastāṅste dadhāmi jambhayoḥ (i).//79//

Yo asmabhyamarātīyādyaśca no dveṣate janaḥ.
Nindādyo asmān dhipsācca sarvaṁ taṁ masmasā kuru (i). //80//

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam.
Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ (i).//81//

Udeṣāṁ bāhū atiramudvarco atho balam.
Kṣiṇomi brahmaṇā' mitrānunnayāmi svāñ aham (i).//82//

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ.
Pra pra dātāraṁ tāriṣa ūrjaṁ no dhehi dvipade catuṣpade (i). //83//

79. Those, who are snatchers in the cities and who are thieves and robbers in forests, and who commit crimes in their lairs, all of them I consign to your jaws.(1)

80. Whoso behaves like an enemy towards us, who cherishes malice against us, who reviles us and who wants to injure us, him may you burn to ashes. (1)

81. Sharpened is my divine knowledge, and sharpened is my valour and strength. Sharpened is the victorious force of the sacrificer whose priest I am.(1)

82. I have got raised up the arms of these warriors; I have got raised up their valour, as well as their strength. With my intellect I destroy the enemies and raise my own (people) to a high status. (1)

83. O Lord of food, give us energy-giving food, that brings no disease. Lead the donor forward and onward. Bestow vigour on us both, the bipeds as well as the quadrupeds.(1)

अथ द्वादशोऽध्यायः ।

दृशानो रुक्म उर्व्या व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥ १ ॥

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाः ॥ २ ॥

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥ ३ ॥

ATHA DVĀDAŚO'DHYĀYAḤ

Dṛśāno rukma urvyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ.
Agniramṛto abhavadvayobhiryadenaṁ dyaurajana-yatsuretāḥ (i). //1//

Natkoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī.
Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodāḥ (i). //2//

Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade.
Vi nākamakhyat savitā vareṇyo' nu prayāṇamuṣaso vi rājati (i). //3//

CHAPTER TWELVE

1. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine, by his vital powers, has become immortal as the vigourful heaven has begot him.(1).

2. Night and dawn, different in form, and of one mind, suckle one child together. He shines beautiful between heaven and earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)

3. The wise creator, the Supreme Enlightement, arrays himself in all forms. He brings forth what is good for bipeds and quadrupeds. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). (1)

सुपर्णोऽसि गरुत्माँस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ। स्तोम आत्मा छन्दाꣳस्यङ्गानि यजूꣳषि नाम। साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः।
सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पत ॥ ४ ॥
विष्णोः क्रमोऽसि सपत्नहा गायत्रं छन्द आ रोह पृथिवीमनु वि क्रमस्व
विष्णोः क्रमोऽस्यभिमातिहा त्रैष्टुभं छन्द आ रोहान्तरिक्षमनु वि क्रमस्व
विष्णोः क्रमोऽस्यरातीयतो हन्ता जागतं छन्द आ रोह दिवमनु वि क्रमस्व
विष्णोः क्रमोऽसि शत्रूयतो हन्ताऽऽनुष्टुभं छन्द आ रोह दिशोऽनु वि क्रमस्व ॥ ५ ॥
अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन्।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ६ ॥
अग्नेऽभ्यावर्त्तिन्नभि मा नि वर्तस्वायुषा वर्चसा प्रजया धनेन। सन्या मेधया रय्या पोषेण ॥ ७ ॥

Suparṇo'si garutmāṅstrivṛtte śiro gāyatraṁ cakṣurbṛhadrathantare pakṣau. Stoma ātmā chandāṁsyaṅgāni yajūṁṣi nāma. Sāma te tanūrvāmadevyaṁ yajñāyajñiyaṁ puccham dhiṣṇyāḥ śaphāḥ. Suparṇo' si garutmān divaṁ gaccha svaḥ pata (i).//4//

Viṣṇoḥ kramo'si sapatnahā gāyatraṁ chanda ā roha pṛthivīmanu vi kramasva (i) viṣṇoḥ kramo' syabhimātihā traiṣṭubhaṁ chanda ā rohāntarikṣamanu vi kramasva (ii) viṣṇoḥ kramo sya'rātīyato hantā jāgataṁ chanda ā roha divamanu vi kramasva (iii) viṣṇoḥ kramo'si satrūyato hantā"nuṣṭubhaṁ chanda ā roha (iv) diśo'nu vi kramasva (v). //5//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //6//

Agne'bhyāvarttinnabhi mā ni vartasvāyuṣā varcasā prajayā dhanena. Sanyā medhayā rayyā poṣeṇa (i). //7//

4. You are a fine-winged eagle. The *trivṛt* hymn is your head. The *gāyatra sāman* is your eye. The *bṛhat* and the *rathantara sāmans* are your wings. The *stoma* (praise hymn) is your self. The Vedic metres are your limbs. The prose of *yajuḥ* is your name. The *vāmadevya sāmans* are your body. The *yajñāyajñiyaṁ sāman* is your tail and sacrificial fire-places are your claws. O eagle, you are fine-winged; fly up in the sky and soar up to the world of light.(1)

5. You are the (first) step of the sun, destroyer of rivalries. Ride on the *gāyatrī* metre and spread all over the earth. (1) You are the (second) step of the sun, the killer of arrogance. Ride on the *triṣṭubh* metre and spread all over the mid-space. (2) You are the (third) step of the sun, slayer of enmity. Ride on the *jagatī* metre and spread all over the sky.(3) You are the (final) step of the sun, the slayer of malice. Ride on the *anuṣṭup* metre (4) and spread all over the regions. (5)

6. The fire roars like the thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

7. O fire divine, inclined to return towards us, come back to me with longevity, lustre, progeny, wealth, gifts, wisdom, riches and nourishment. (1)

अग्ने अङ्गिरः शतं ते सन्त्वावृतः सहस्रं त उपावृतः ।
अधा पोषस्य पोषेण पुनर्नो नष्टमा कृधि पुनर्नो रयिमा कृधि ॥ ८ ॥

पुनरूर्जा नि वर्त्तस्व पुनरग्न इषाऽऽयुषा । पुनर्नः पाह्यंहसः ॥ ९ ॥

सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्न्या विश्वतस्परि ॥ १० ॥

आ त्वाऽहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ११ ॥

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ १२ ॥

Agne aṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta upāvṛtaḥ. Adhā poṣasya poṣeṇa punarno naṣṭamā kṛdhi punarno rayimā kṛdhi (i). //8//

Punarūrjā ni varttasva punaragna iṣā''yuṣā.
Punarnaḥ pāhyaṁhasaḥ (i). //9//

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari (i). //10//

Ā tvā'hārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhibhraśat (i). //11//

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya.
Athā vayamāditya vrate tavānāgaso aditaye syāma (i). //12//

8. O fire divine, the life-sap of living beings, may hundreds be your comings and thousands your returns. Now giving ample nourishment, restore to us what we have lost; bestow again riches on us.(1)

9. O fire divine, with nourishing food restore our vigour along with life. Again, save us from the sin. (1)

10. O adorable Lord, come back to us along with the riches. Swell with your stream of grace which feeds all on every side. (1)

11. O king, I have brought you here. Now you have entered inside. May you remain here firm and unremovable. May all the subjects like you. May your kingship never fall. (1)

12. O venerable Lord, loosen the bonds that hold me; loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.(1)

अग्ने बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषाऽऽगात् ।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यप्राः ॥ १३ ॥

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद् व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ १४ ॥

सीद त्वं मातुरस्या उपस्थे विश्वान्यग्ने वयुनानि विद्वान् ।
मैनां तपसा माऽर्चिषाऽभि शोचीरन्तरस्याꣳ शुक्रज्योतिर्वि भाहि ॥ १५ ॥

अन्तरग्ने रुचा त्वमुखायाः सदने स्वे । तस्यास्त्वꣳ हरसा तपञ्जातवेदः शिवो भव ॥ १६ ॥

शिवो भूत्वा मह्यमग्ने अथो सीद शिवस्त्वम् । शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः ॥१७॥

Agne bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣā”gāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ (i). //13//

Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasad ṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtaṁ bṛhat (i). //14//

Sīda tvaṁ māturasyā upasthe viśvānyagne vayunāni vidvān. Maināṁ tapasā mā’rciṣā’bhi śocīrantarasyāṁ śukrajyotirvibhāhi (i). //15//

Antaragne rucā tvamukhāyāḥ sadane sve.
Tasyāstvaṁ harasā tapañjātavedaḥ śivo bhava (i). //16//

Śivo bhūtvā mahyamagne atho sīda śivastvam.
Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ (i). //17//

13. Earlier, the great Lord stands above dawns, coming out of darkness along with the brilliant light. The fire divine of the handsome form, dispelling darkness with his rays, fills all the quarters with light as soon as he is born.(1)

14. He, the Lord, is the swan seated in cleanliness, the wind (*vasu)* seated in mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in the sky, creator of waters, creator of earth, creator of truth and creator of mountains; He is the great eternal law.(1)

15. O fire divine, knowing all worth knowing, be seated in the lap of this mother. Do not scorch her with your intense heat. Within her, may you shine with your pure and bright light.(1)

16. O fire divine, you are seated in the lower self in your own abode, with your shining lustre. O omniscient, warmed up with light, be gracious towards it (the lower self). (1)

17. O fire divine, be seated now being propitious to me, as you are propitious. Making all the regions propitious, may you be seated here in your own abode.(1)

दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ १८ ॥

विद्मा ते अग्ने त्रेधा त्रयाणि विद्मा ते धाम विभृता पुरुत्रा ।
विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यत आजगन्थ ॥ १९ ॥

समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ २० ॥

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ २१ ॥

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ २२ ॥

Divaspari prathamaṁ jajñe agnirasmad dvitīyaṁ pari jātavedāḥ.
Tṛtīyamapsu nṛmaṇā ajasramindhāna enaṁ jarate svādhīḥ (i). //18//

Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā.
Vidmā te nāma paramaṁ guhā yad vidmā tamutsaṁ yata ājagantha (i). //19//

Samudre tvā nṛmaṇā apsvantarnṛcakṣā īdhe divo agna ūdhan.
Tṛtīye tvā rajasi tasthīvāṁsamapāmupasthe mahiṣā avardhan (i). //20//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //21//

Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ (i). //22//

18. First of all, this fire is created in heaven. Secondly, this the omniscient, is created in us (the intellectual persons). Thirdly, this beneficial for men, is generated in waters. A pious person praises and keeps it burning continuously. (1)

19. O fire divine, we know your three forms divided in three places. We know your forms maintained in various stations. We know your name which is supreme and most secret. We know even the source from which you have sprung. (1)

20. O fire, the friend of men (the creator) has kindled you in the ocean; overseer of men (the Lord) has kindled you in the waters of mid-space and in the breast of heaven. As you stand on the third high region, the vital breaths fan you up in the lap of waters.(1)

21. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

22. Bestower of wealth, holder of riches, fulfiller of wishes, protector of bliss, richness incarnate, son of strength, glowing in waters, he shines enkindled before dawns. (1)

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीडुं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥ २३ ॥
उशिक्पावको अरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
इयर्त्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥ २४ ॥
दृशानो रुक्म उर्व्या व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥ २५ ॥
यस्ते अद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो अच्छाभि सुम्नं देवभक्तं यविष्ठ ॥ २६ ॥
आ तं भज सौश्रवसेष्वग्न उक्थ उक्थ आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वैः ॥ २७ ॥

Viśvasya keturbhuvanasya garbha ā rodasī apṛṇājjāyamānaḥ. Vīḍuṁ cidadrimabhinat parāyañjanā yadagnimayajanta pañca (i). //23//

Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyartti dhūmamaruṣaṁ bharibhraducchukreṇa śociṣā dyāminakṣan (i). //24//

Dṛśāno rukma urvyā vyadyauddurmarṣamāyuḥ śriye rucānaḥ. Agniramṛto abhavadvayobhiryadenaṁ dyaurajanayatsuretāḥ (i). //25//

Yaste adya kṛṇavadbhadraśoce'pūpaṁ deva ghṛtavantamagne. Pra taṁ naya prataraṁ vasyo acchābhi sumnaṁ devabhaktaṁ yaviṣṭha (i). //26//

Ā taṁ bhaja sauśravaseṣvagna uktha uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadadujjanitvaiḥ (i). //27//

23. The fire divine, whom the five categories of men worship, is the ensign of all; he is the germ of the universe; he fills the heaven and earth as soon as he is born; and passing over, tears off even the hard rocks.(1)

24. That beautiful, purifying, unfriendly to sinners, full of wisdom and immortal fire divine has been established within the mortals. Sustaining the whole universe, he throws up irritating smoke while he fills the sky with pure brilliance.(1)

25. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine by his vital powers has become immortal as the vigourful heaven has begot him.(1)

26. O adorable Lord, O divinity with pleasing brilliance, this sacrificer has presented to you today a cake prepared with melted butter. O most youthful, may you lead him to greater fortune and to the bliss which is enjoyed by the enlightened ones. (1)

27. O adorable Lord, at every sacrifice bless the sacrificer with a share of your grace. Favour him at every song of praise. By the sun and by the fire, may he be blessed with children and grandchildren.(1)

त्वामग्ने यजमाना अनु द्यून् विश्वा वसु दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः ॥ २८ ॥
अस्ताव्यग्निर्नराꣳ सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥ २९ ॥
समिधाऽग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आऽस्मिन् हव्या जुहोतन ॥ ३० ॥
उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वꣳ सुप्रतीको विभावसुः ॥३१॥
प्रेदग्ने ज्योतिष्मान् याहि शिवेभिरर्चिभिष्ट्वम् ।
बृहद्भिर्भानुभिर्भासन्मा हिंꣳसीस्तन्वा प्रजाः ॥ ३२ ॥
अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ३३ ॥

Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇamicchamānā vrajaṁ gomantamuśijo vi vavruḥ (i). //28//

Astāvyagnirnarāṁ suśevo vaiśvanara ṛṣibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram (i). //29//

Samidhā' gniṁ duvasyata ghṛtairbodhayatātithim.
Ā' smin havyā juhotana (i). //30//

Udu tvā viśve devā agne bharantu cittibhiḥ.
Sa no bhava śivastvaṁ supratīko vibhāvasuḥ (i). //31//

Predagne jyotiṣmān yāhi śivebhirarcibhiṣṭvam.
Bṛhadbhirbhānubhirbhāsanmā hiṁsīstanvā prajāḥ (i). //32//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //33//

28. O adorable Lord, worshipping day in and day out, sacrificers obtain all the covetable riches. Yearning for spiritual wealth, being in your company, the wise sages have discovered the path of the enlightened ones. (1)

29. Bestower of happiness and benevolent to all men, protector of bliss, the adorable Lord has been praised by the sages. We hereby invoke heaven and earth free from malice. O bounties of Nature, may you bless us with good sons as well as riches. (1)

30. Kindle the fire with dried wood and arouse the new-comer (i.e. the fire) with clarified butter. Then place your offerings on it (1)

31. O fire divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us. (1)

32. O fire blazing with light, move forth with your propitious flames. Shining with mighty rays, may you not destroy creatures with the physical form. (1)

33. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

प्र प्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः ।
अभि यः पूरुं पृतनासु तस्थौ दीदाय दैव्यो अतिथिः शिवो नः ॥ ३४ ॥

आपो देवीः प्रति गृभ्णीत भस्मैतत्स्योने कृणुध्वं सुरभा उ लोके ।
तस्मै नमन्तां जनयः सुपत्नीर्मातेव पुत्रं बिभृताप्स्वेनत् ॥ ३५ ॥

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः ॥ ३६ ॥
गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् । गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामसि ॥ ३७ ॥
प्रसद्य भस्मना योनिमपश्च पृथिवीमग्ने । संसृज्य मातृभिष्ट्वं ज्योतिष्मान् पुनरा ऽसदः ॥३८॥
पुनरासद्य सदनमपश्च पृथिवीमग्ने । शेषे मातुर्यथोपस्थेऽन्तरस्यां शिवतमः ॥ ३९ ॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rócate bṛhadbhāḥ.
Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo atithiḥ śivo naḥ (i). //34//

Āpo devīḥ prati gṛbhṇīta bhasmaitatsyone kṛṇudhvaṁ surabhā u loke.
Tasmai namantāṁ janayaḥ supatnīrmāteva putraṁ bibhṛtāpsvenat (i). //35//

Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe sañjāyase punaḥ (i). //36//

Garbho asyoṣadhīnāṁ garbho vanaspatīnām.
Garbho viśvasya bhūtasyāgne garbho apāmasi (i). //37//

Prasadya bhasmanā yonimapaśca pṛthivīmagne.
Saṁsṛjya matṛbhiṣṭvaṁ jyotiṣmān punarā' sadaḥ(i).//38//

Punarāsadya sadanamapasca pṛthivīmagne.
Śeṣe māturyathopasthe' ntarasyāṁ sivatamaḥ (i). //39//

34. The adorable Lord hears the invocations of the sacrificer, who offers oblations. He shines with intense light like sun. In the battles, he stands against the enemy. May that divine guest shine for us benignly.(1)

35. O waters divine, hold this illuminating light and keep him in a delightful place in a world of fragrance. May the good wives, bearers of children, bow to him in reverence and keep him in waters as a mother keeps her son. (1)

36. O fire, your place is in the waters and you force yourself in the herbs. Having entered them, you are born again out of them.(1)

37. O fire, you are embryo of herbs; you are embryo of trees. You are embryo of all the beings and you are embryo of waters. (1)

38. O fire, in the form of illuminating light, having reached your abode, the waters ,and the earth and having been united with your mothers, may you be seated here again radiating light. (1)

39. O fire divine, having reached your abode, the waters and the earth, the most propitious, sleep as if in the lap of the mother. (1)

पुनरूर्जा नि वर्तस्व पुनरग्न इषाऽऽयुषा । पुनर्नः पाह्यंहसः ॥ ४० ॥
सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्न्या विश्वतस्परि ॥ ४१ ॥

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुष्टे तन्वं वन्दे अग्ने ॥ ४२ ॥

स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद् द्वेषांसि विश्वकर्मणे स्वाहा ॥ ४३ ॥
पुनस्त्वाऽऽदित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः ।
घृतेन त्वं तन्वं वर्धयस्व सत्याः सन्तु यजमानस्य कामाः ॥ ४४ ॥
अपेत वीत वि च सर्पतातो येऽत्र स्थ पुराणा ये च नूतनाः ।
अदाद्यमोऽवसानं पृथिव्या अक्रन्निमं पितरो लोकमस्मै ॥ ४५ ॥

Punarūrjā ni vartasva punaragna iṣā' yuṣā.
Punarnaḥ pāhyaṁhasaḥ (i). //40//

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari (i). //41//

Bodhā me asya vacaso yaviṣṭha maṁhiṣṭhasya prabhṛtasya svadhāvaḥ.
Pīyati tvo anu tvo gṛṇāti vandāruṣṭe tanvaṁ vande agne (i). //42//

Sa bodhi sūrirmaghavā vasupate vasudāvan.
Yuyodhyasmad dveṣāṁsi (i) viśvakarmaṇe svāhā (ii).//43//

Punastvā"dityā rudrā vasavaḥ samindhatāṁ punarbrahmāṇo vasunītha yajñaiḥ.
Ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ (i). //44//

Apeta vīta vi ca sarpatāto ye' tra stha purāṇā ye ca nūtanāḥ.
Adād yamo'vasānaṁ pṛthivyā akrannimaṁ pitaro lokamasmai (i). //45//

40. O fire divine, with nourishing food, restore our vigour along with long life. Again, save us from sin. (1)

41. O adorable Lord, come back to us along with riches. Swell with your stream of grace which feeds all on every side. (1)

42. O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love you and revere you so much. (1)

43. He, the learned and bounteous, knows our intentions. O master and liberal donor of riches, may you fight against our enemies. (1) I dedicate it to the Master-technician. (2)

44. O fire divine, may the mature, adult and young sages rekindle you, and so also, O bestower of wealth, the priests at the sacrifices. May you swell your form with melted butter. May the wishes of the sacrificer come out true. (1)

45. Go away, depart and move off from this place, old and new, whosoever have been here. The ordainer Lord has provided shelter on the earth to this sacrificer and the elders have provided this world for him. (1)

संज्ञानमसि कामधरणं मयि ते कामधरणं भूयात् ।
अग्नेर्भस्मास्यग्नेः पुरीषमसि चित स्थ परिचित ऊर्ध्वचितः श्रयध्वम् ॥ ४६ ॥
अयꣳ सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रियं वाजमत्यं न सप्तिꣳ ससवान्त्सन्त्स्तूयसे जातवेदः ॥ ४७ ॥
अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥ ४८ ॥
अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ२ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ ४९ ॥

Saṁjñānamasi kāmadharaṇaṁ mayi te kāmadharaṇaṁ bhūyāt (i).
Agnerbhasmāsyagneḥ purīṣamasi (ii) cita stha paricita ūrdhvacitaḥ śrayadhvam (iii). //46//

Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jathare vāvaśānaḥ.
Sahasriyaṁ vājamatyaṁ na saptiṁ sasavāntsantstūyase jātavedaḥ (i). //47//

Agne yatte divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra.
Yenāntarikṣamurvātatantha tveṣaḥ sa bhānurarṇavo nṛcakṣāḥ (i). //48//

Agne divo arṇamacchā jigāsyacchā devāñ ūciṣe dhiṣṇyā ye.
Yā rocane parastāt sūryasya yāścāvastādupatiṣṭhanta āpaḥ (i). //49//

46. You are the comprehensive knowledge, fulfiller of one's wishes. May your wishes be fulfilled in me.(1) You are the glow of fire; you are the mould of fire. (2) You put in order; you put in order all around; you put in order right upward; may it be a shelter for you. (3)

47. This is the fire divine, from which that bliss was extracted, which the resplendent Lord, with a longing desire, placed deep in Himself. O omniscient, winner of thousands of spoils like a courser, you are praised by the sacrificers in prayers. (1)

48. O adorable Lord, object of all worship, your lustre, which is apparent in heaven, on earth, in herbs and in waters, and with which you spread the whole vast mid-space, that light is illuminating, fast-moving and overseeing the actions of men. (1)

49. O adorable Lord, you approach up to the celestial waters and you approach the bounties of Nature, that urge our senses. You approach all those waters that exist far beyond the blazing sphere of the sun as well as those that are below it. (1)

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः । जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥ ५० ॥
इडामग्ने पुरुदꣳसꣳ सनिं गोः शश्वत्तमꣳ हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५१ ॥
अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्न आ रोहाथा नो वर्धया रयिम् ॥५२॥
चिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद परिचिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥५३॥
लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ॥ ५४ ॥

Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ.
Juṣantāṁ yajñamadruho' namīvā iṣo mahīḥ (i). //50//

Iḍāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha.
Syānnaḥ sūnustanayo vijāvāgne sā te sumatirbhūtvasme (i). //51//

Ayaṁ te yonirṛtviyo yato jāto arocathāḥ.
Taṁ jānannagna ā rohāthā no vardhayā rayim (i). //52//

Cidasi tayā devatayā' ṅgirasvad dhruvā sīda (i).
Paricidasi tayā devatayā'ṅgirasvad dhruvā sīda (ii). //53//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasmin yonāvasīṣadan (i). //54//

50. May the respected learned persons, full of mutual friendship and free from malice, come and participate in this sacrifice. May they partake here of wholesome and abundant food. (1)

51. O adorable Lord, bestow on me, the sacrificer, the sacred speech, accomplisher of manifold activities, and lasting competence of sense-organs. May we have a son, with his son, with a long line of descendants. O Lord, may we have the excellent wisdom which is yours. (1)

52. O fire divine, this is the place of your seasonal birth. Born here, you shine all over. Knowing that, rise high and make our riches grow. (1)

53. O brick, you are laid in order. Be seated firmly along with that radiant divinity. (1) You are laid all around in order. Be seated firmly along with that radiant divinity. (2)

54. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord, as well as the Lord Supreme have set you in this abode. (1)

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥ ५५ ॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ५६ ॥
समितं सं कल्पेथां संप्रियौ रोचिष्णू सुमनस्यमानौ । इषमूर्जमभि संवसानौ ॥ ५७ ॥
सं वां मनांसि सं व्रता समु चित्तान्याकरम् ।
अग्ने पुरीष्याधिपा भव त्वं न इषमूर्जं यजमानाय धेहि ॥ ५८ ॥
अग्ने त्वं पुरीष्यो रयिमान् पुष्टिमाँ२ असि । शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः ॥५९॥
भवतं नः समनसौ सचेतसावरेपसौ ।
मा यज्ञं हिंसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥ ६० ॥

Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ (i). //55//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //56//

Samitaṁ saṁ kalpethāṁ saṁpriyau rociṣṇū sumanasyamānau.
Iṣamūrjamabhi saṁvasānau (i). //57//

Saṁ vāṁ manāṁsi saṁ vratā samu cittānyākaram.
Agne purīṣyādhīpā bhava tvaṁ na iṣamūrjaṁ yajamānāya dhehi (i). //58//

Agne tvaṁ purīṣyo rayimān puṣṭimāñ asi.
Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihā' sadaḥ (i). //59//

Bhavataṁ naḥ samanasau sacetasāvarepasau.
Mā yajñaṁ hiṁsiṣṭaṁ mā yajñapatiṁ jātavedasau śivau bhavatamadya naḥ (i). //60//

55. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)

56. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)

57. May both of you unite with each other; be of one thinking; be dear to each other and pleasing to each other and friendly, residing together with abundance of food and vigour. (1)

58. I have made minds, actions and thoughts of both of you accordant to each other's. O adorable Lord, benevolent to creatures, may you be our sovereign; may you bless the sacrificer with food and vigour. (1)

59. O fire divine, you are benevolent to all creatures, bestower of riches and nourishment. Making all the regions propitious, may you come here and be seated in your own abode. (1)

60. May both of you (the sacrificor and his wife) be of one mind towards us; both of one thought and free from sins. Do not violate the sacrifice, nor injure the sacrificer. May both of you, the knowers of all, be propitious for us (1)

मातेव पुत्रं पृथिवी पुरीष्यमग्निꣳ स्वे योनावभारुखा ।
तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥ ६१ ॥

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य ।
अन्यमस्मदिच्छ सा त इत्या नमो देवि निर्ऋते तुभ्यमस्तु ॥ ६२ ॥

नमः सु ते निर्ऋते तिग्मतेजोऽयस्मयं वि चृता बन्धमेतम् ।
यमेन त्वं यम्या संविदानोत्तमे नाके अधि रोहयैनम् ॥ ६३ ॥

यस्यास्ते घोर आसञ्जुहोम्येषां बन्धानामवसर्जनाय ।
यां त्वा जनो भूमिरिति प्रमन्दते निर्ऋतिं त्वाऽहं परि वेद विश्वतः ॥ ६४ ॥

यं ते देवी निर्ऋतिराबबन्ध पाशं ग्रीवास्वविचृत्यम् ।
तं ते वि ष्याम्यायुषो न मध्यादथैतं पितुमद्धि प्रसूतः । नमो भूत्यै येदं चकार ॥ ६५ ॥

Māteva putraṁ pṛthivī purīṣyamagniṁ sve yonāvabhārukhā. Tāṁ viśvairdevairṛtubhiḥ saṁvidānaḥ prajāpatirviśvakarmā vi muñcatu (i). //61//

Asunvantamayajamānamiccha stenasyetyāmanvihi taskarasya. Anyamasmadiccha sā ta ityā namo devi nirṛte tubhyamastu (i). //62//

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vi cṛtā bandhametam. Yamena tvaṁ yamyā saṁvidānottame nāke adhi rohayainam (i). //63//

Yasyāste ghora āsañjuhomyeṣāṁ bandhānāmavasa-rjanāya.
Yāṁ tvā jano bhūmiriti pramandate nirṛtiṁ tvā' haṁ pariveda viśvataḥ (i). //64//

Yaṁ te devī nirṛtirābabandha pāśaṁ grīvāsvavicṛtyam.
Taṁ te vi ṣyāmyāyuṣo na madhyādathaitaṁ pitumaddhi prasūtaḥ. Namo bhūtyai yedaṁ cakāra (i). //65//

61. Just as a mother bears her son, the earth in the form of fire pan, bears the fire, beneficial for animals, within her womb. May the creator God, the supreme Mechanic, in accordance with all the bounties of Nature and the seasons, deliver her. (1)

62. O distress divine, go and seek him, who does not offer oblations or who does not perform sacrifice. Follow the thieves and robbers wherever they go. Seek others than us. May this be your way. We bow in reverence to you. (1)

63. O distress of severe intensity, our utmost reverence be to you. May you cut off our this iron bond. Accordnat with the fire divine and earth, may you lift the sacrificer to the highest bliss. (1)

64. O terrible one, in whose mouth I offer oblations for release from these bonds, and whom people hail as earth (*bhūmi*); you as such I know to be the distress in (*nirṛti*) all aspects. (1)

65. The unbreakable noose, which the distress divine had put around your neck, I hereby cut off as if from the middle of your life-span. Now being permitted, you may eat this food. Our obeisance to that grace, which accomplishes this. (1)

निवेशनः सङ्गमनो वसूनां विश्वा रूपाऽभि चष्टे शचीभिः ।
देव इव सविता सत्यधर्मेन्द्रो न तस्थौ समरे पथीनाम् ॥ ६६ ॥

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् । धीरा देवेषु सुम्नया ॥ ६७ ॥

युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥ ६८ ॥

शुनं सु फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः ।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तनास्मै ॥ ६९ ॥

घृतेन सीता मधुना समज्यतां विश्वैर्देवैरनुमता मरुद्भिः ।
ऊर्जस्वती पयसा पिन्वमानास्मान्त्सीते पयसाऽभ्या ववृत्स्व ॥ ७० ॥

Niveśanaḥ saṅgamano vasūnāṁ viśvā rūpā' bhi caṣṭe śacībhiḥ.
Deva iva savitā satyadharmendro na tasthau samare pathīnām (i). //66//

Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.
Dhīrā deveṣu sumnayā (i). //67//

Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam.
Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt (i). //68//

Śunaṁ su phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ.
Śunāsīrā havīṣā tośamānā supippalā oṣadhīḥ kartanāsmai (i). //69//

Ghṛtena sītā madhunā samajyatāṁ viśvairdevairanumatā Marudbhiḥ.
Ūrjasvatī payasā pinvamānāsmāntsīte payasā' bhyā vavṛtsva (i). //70//

66. Establisher of the sacrificer in his house, and gatherer of treasures for him, the fire divine oversees all the creatures as well as their actions. He is true to law as the Creator God. As the resplendent Lord He stands fast against the adversaries in the struggle. (1)

67. Seers, perseverers with the desire to gladden the enlightened ones, bind the traces of ploughs and put yokes on both the sides. (1)

68. Bind the traces of ploughs; put yokes on the bullocks; having made the furrow, sow the seed in it. With the labour of men, may the stalks be crowned with well developed grains and may the ripened harvest come close to our sickle. (1)

69. May ploughs with fine shares turn up the farmland with ease; may the ploughmen go alongwith the bullocks; may the sun and the wind, pleased with our offerings, make plants bear good fruit for us. (1)

70. May the furrow be irrigated with sweet water by the grace of all the bounties of Nature and the winds. O vigour-bestowing furrow, being filled with water, may you provide us with plenty of milk. (1)

लाङ्गलं पवीरवत्सुशेवꣳ सोमपित्सरु । तदुद्वपति गामविं प्रफर्व्यं च पीवरीं प्रस्थावद्रथवाहणम् ७१
कामं कामदुघे धुक्ष्व मित्राय वरुणाय च । इन्द्रायाश्विभ्यां पूष्णे प्रजाभ्य ओषधीभ्यः ॥ ७२ ॥
वि मुच्यध्वमघ्न्या देवयाना अगन्म तमसस्पारमस्य । ज्योतिरापाम ॥ ७३ ॥
सजूरब्दो अयवोभिः सजूरुषा अरुणीभिः ।
सजोषसावश्विना दꣳसोभिः सजूः सूर एतशेन सजूर्वैश्वानर इडया घृतेन स्वाहा ॥ ७४ ॥
या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा । मनै नु बभ्रूणामहꣳ शतं धामानि सप्त च ॥ ७५ ॥
शतं वो अम्ब धामानि सहस्रमुत वो रुहः । अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ ७६ ॥
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः । अश्वा इव सजित्वरीर्वीरुधः पारयिष्ण्वः ॥ ७७ ॥

Lāṅgalaṁ pavīravat suśevaṁ somapitsaru.
Tadudvapati gāmaviṁ prapharvyaṁ ca pīvarīṁ prasthāvadrathavāhaṇam (i). //71//

Kāmaṁ kāmadughe dhukṣva mitrāya varuṇāya ca.
Indrāyāśvibhyāṁ pūṣṇe prajābhya oṣadhībhyaḥ (i). //72//

Vi mucyadhvamaghnyā devayānā aganma tamasas-pāramasya. Jyotirāpāma (i). //73//

Sajūrabdo ayavobhiḥ (i) sajūruṣā aruṇībhiḥ (ii).
Sajoṣasāvaśvinā daṁsobhiḥ (iii) śajūḥ sūra etaśena (iv) sajūrvaiśvānara iḍayā ghṛtena svāhā (v). //74//

Yā oṣadhīḥ pūrvā jātā devebhyastriyugaṁ purā.
Manai nu babhrūṇāmahaṁ śataṁ dhāmāni sapta ca (i). //75//

Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimaṁ me agadaṁ kṛta (i). //76//

Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasūvarīḥ.
Aśvā iva sajitvarīrvīrudhaḥ pārayiṣṇvaḥ (i). //77//

71. Sharp-shared plough along with the spade of the sacrificer brings happiness. It provides him with cow and sheep, young and plump, and fast-moving chariot-horse. (1)

72. O granter of wishes, grant your blessings to friend, to the enforcer of law, to the army-chief, to the healers, to the nourisher, to the people and to the plants. (1)

73. O inviolable carriers on the godly way, may you be unyoked. We have crossed the darkness and entered into the light. (1)

74. The year is associated with months and half months. (1) The dawn is associated with reddish rays. (2) The twin-healers are associated with their treatments. (3) The sun is associated with his fast courser. (4) The fire, beneficial to all men, is associated with verses of praise and melted butter. *Svāhā.* (5)

75. I know one hundred and seven habitats of the herbs, which have sprung up three ages earlier than the enligntened men and which can sustain the people of the world. (1)

76. O mother herbs, hundreds are your habitats and thousands your different strains. May you, who have hundreds of properties, cure this my patient of his disease. (1)

77. O herbs, may you be glad and joyful, laden with flowers and fruit. Like war-horses, may you be quick-acting, remover of diseases and leading us successfully across the distress. (1)

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे । सनेयमश्वं गां वास आत्मानं तव पूरुष ॥ ७८ ॥
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता । गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ७९ ॥
यत्रौषधीः समग्मत राजानः समिताविव । विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥ ८० ॥
अश्वावतीꣳ सोमावतीमूर्जयन्तीमुदोजसम् । आऽवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥८१॥
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते । धनꣳ सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८२ ॥
इष्कृतिर्नाम वो माताऽथो यूयꣳ स्थ निष्कृतीः । सीराः पतत्रिणी स्थन यदामयति निष्कृथ ॥८३॥
अति विश्वाः परिष्ठा स्तेन इव व्रजमक्रमुः । ओषधीः प्राचुच्यवुर्यत्किं च तन्वो रपः ॥८४॥
यदिमा वाजयन्नहमोषधीर्हस्त आदधे । आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ ८५ ॥

Oṣadhīriti mātarastadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa (i). //78//

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //79//

Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanaḥ (i). //80//

Aśvāvatīṁ somāvatīmūrjayantīmudojasam.
Ā' vitsi sarvā oṣadhīrasmā ariṣṭatātaye (i). //81//

Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.
Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa (i). //82//

Iṣkṛtirnāma vo mātā' tho yuyaṁ stha niṣkṛtīḥ.
Sīrāḥ patatriṇī sthana yadāmayati niṣkṛtha (i). //83//

Ati viśvāḥ pariṣṭhā stena iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ (i). //84//

Yadimā vājayannaham oṣadhīrhasta ādadhe.
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā (i). //85//

78. O herbs, you are mothers divine; so I pray through you; O Lord, may I have with your blessings horse, cow, clothing and a healthy body. (1)

79. Your abode is on the holy fig tree; and on the *parṇa* (butea frondosa; *palāśa*) is your residence. You have been sent to the earth, so that you may save (sick) man. (1)

80. Around whom the herbs are collected, like kings in their assemblies, that wise one is called a physician, dispeller of ills and distroyer of diseases. (1)

81. Aphrodisiacs and tranquilizers, stimulants and tonics, I have brought all the herbs here for removing the disease of this patient. (1)

82. O Lord, healing powers of these herbs come out like cows from a cow-stall. By your blessings they are bestowers of wealth and a healthy body. (1)

83. O herbs, reliever is your mother's name, and you also are relievers. You grow up along with the foodgrains, and spread all around. May you keep away all that which causes diease. (1)

84. Like thieves invading a cow-stall, when these herbs invade the diseases in body from all the sides, they drive away every malady whatsoever exists there. (1)

85. As soon as I take up these herbs in my hand to restore the strength of the patient, the soul of the wasting disease is destroyed, just as a condemned creature dies before its time. (1)

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः । ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव ॥ ८६ ॥
साकं यक्ष्म प्र पत चाषेण किकिदीविना । साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥ ८७ ॥
अन्या वो अन्यामवत्वन्यान्यस्या उपावत । ताः सर्वाः संविदाना इदं मे प्रावता वचः ॥ ८८ ॥
याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः । बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥८९॥
मुञ्चन्तु मा शपथ्यादथो वरुण्यादुत । अथो यमस्य पड्वीशात्सर्वस्माद्देवकिल्बिषात् ॥ ९० ॥
अवपतन्तीरवदन्दिव ओषधयस्परि । यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ ९१ ॥
या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः । तासामसि त्वमुत्तमारं कामाय शं हृदे ॥ ९२ ॥

Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuḥ.
Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva (i). //86//

Sākaṁ yakṣma pra pata cāṣeṇa kikidīvinā.
Sākaṁ vātasya dhrājyā sākaṁ naśya nihākayā (i). //87//

Anyā vo anyāmavatvanyānyasyā upāvata.
Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vachaḥ (i). //88//

Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ (i). //89//

Muñcantu mā śapathyādatho varuṇyāduta.
Atho yamasya paḍvīśāt sarvasmāddevakilbiṣāt (i). //90//

Avapatantīravadan diva oṣadhayaspari.
Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ (i). //91//

Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsāmasi tvamuttamāraṁ kāmāya śaṁ hṛde (i). //92//

86. O herbs, from the body of the patient, in whom you spread, limb by limb and joint by joint, expel the disease, like a sharpshooter hitting the vital parts. (1)

87. O malignant disease, fly away with the blue jay making 'ki ki ki ki'sound. Fly with impetuous speed of the wind, taking with you all the distress and pain away. (1)

88. O herbs, may each one of you help the other; may each assist the effect of the other. Thus all of you, being in full accord, make my this word true. (1)

89. All the herbs, fruit-bearing as well as fruitless, flowering as well as flowerless, have been created by the Lord Supreme. May they relieve us of pain and disease. (1)

90. May they release me from the sins, committed by breaking of vow, or committed against the Lord of law. May they release me from the fetters of death and from all the sins committed against the bounties of Nature. (1)

91. Descending from heaven to earth, the herbs say among themselves: "The man, in whom there is still some life, does not die, if we get into him." (1)

92. Of so many medicinal herbs, which have gladdening effect and which have hundreds of virtues, you are the best. May you be enough to fulfil our wish and bestow joy on our heart. (1)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु । बृहस्पतिप्रसूता अस्यै संदत्त वीर्यम् ॥ ९३ ॥
याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः । सर्वाः संगत्य वीरुधोऽस्यै संदत्त वीर्यम् ॥ ९४ ॥
मा वो रिषत् खनिता यस्मै चाहं खनामि वः । द्विपाच्चतुष्पादस्माकं सर्वमस्त्वनातुरम् ॥ ९५ ॥
ओषधयः समवदन्त सोमेन सह राज्ञा । यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ॥ ९६ ॥
नाशयित्री बलासस्यार्शस उपचितामसि । अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी ॥९७॥
त्वां गन्धर्वा अखनँस्त्वामिन्द्रस्त्वां बृहस्पतिः । त्वामोषधे सोमो राजा विद्वान् यक्ष्मादमुच्यत ॥९८॥

Yā oṣadhīḥ somarājñīrviṣṭhitāḥ pṛthivīmanu.
Bṛhaspatiprasūtā asyai saṁdatta vīryam (i). //93//

Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho' syai saṁdatta vīryam (i). //94//

Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.
Dvipāccatuṣpādasmakaṁ sarvamastvanāturam (i). //95//

Oṣadhyaḥ samavadanta somena saha rājñā.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi (i). //96//

Nāśayitrī balāsasyārśasa upacitāmasi.
Atho śatasya yakṣmāṇāṁ pākārorasi nāśanī (i). //97//

Tvāṁ gandharvā akhanaṅstvāmindrastvāṁ bṛhaspatiḥ.
Tvāmoṣadhe somo rājā vidvān yakṣmādamucyata (i). //98//

93. The herbs which are known for their gladdening effect and grow in various parts of this earth, all of them are created by the Lord Supreme; may they confer their healing virtue on this herb. (1)

94. Those who are within hearing of my this invocation as well as those who are at a long distance, may all those creeping plants assemble here and confer their virtue on this herb. (1)

95. May he be far from harm, who digs you up as well as he for whose sake I dig. May all our bipeds and quadrupeds be free from every disease. (1)

96. The herbs say to the blissful Lord, their sovereign: "O Lord, we save the man, whose treatment a righteous expert undertakes." (1)

97. O medicinal herb, you are destroyer of tuberculosis, haemorroids, and pathological growths of body. Moreover, you destroy a hundred types of consumption and peptic ulcers. (1)

98. Expert physicians have dug you out. O medicinal herb, having obtained you, the affluent, the influential and the luxurious prince gets cured of consumption. (1)

सहस्व मे अरातीः सहस्व पृतनायतः । सहस्व सर्वं पाप्मानं सहमानास्योषधे ॥ ९९ ॥
दीर्घायुस्त ओषधे खनिता यस्मै च त्वा खनाम्यहम् ।
अथो त्वं दीर्घायुर्भूत्वा शतवल्शा विरोहतात् ॥ १०० ॥
त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः । उपस्तिरस्तु सोऽस्माकं यो अस्माँ२ अभिदासति ॥१०१॥
मा मा हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा व्यानट् ।
यश्चापश्चन्द्राः प्रथमो जजान कस्मै देवाय हविषा विधेम ॥ १०२॥
अभ्या वर्तस्व पृथिवि यज्ञेन पयसा सह । वपां ते अग्निरिषितो अरोहत् ॥ १०३ ॥
अग्ने यत्ते शुक्रं यच्चन्द्रं यत्पूतं यच्च यज्ञियम् । तद्देवेभ्यो भरामसि ॥ १०४ ॥
इषमूर्जमहमित आदमृतस्य योनिं महिषस्य धाराम् ।
आ मा गोषु विशत्वा तनूषु जहामि सेदिमनिराममीवाम् ॥ १०५ ॥

Sahasva me arātīḥ sahasva pṛtanāyataḥ.
Sahasva sarvaṁ pāpmānaṁ sahamānāsyoṣadhe (i). //99//

Dīrghāyusta oṣadhe khanitā yasmai ca tvā khanāmyaham.
Atho tvaṁ dīrghāyurbhūtvā śatavalśā virohatāt (i). //100//

Tvamuttamāsyoṣadhe tava vṛkṣā upastayaḥ.
Upastirastu so' smākaṁ yo asmāñ abhidāsati (i). //101//

Mā mā hiṁsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā vyānaṭ.
Yaścāpaścandrāḥ prathamo jajāna kasmai devāya haviṣā vidhema (i). //102//

Abhyā vartasva pṛthivi yajñena payasā saha.
Vapāṁ te agniriṣito arohat (i). //103//

Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam.
Taddevebhyo bharāmasi (i). //104//

Iṣamūrjamahamita ādamṛtasya yoniṁ mahiṣasya dhārām.
Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām (i). //105//

99. O medicinal herb, you are the conqueror. Conquer all my enemies; conquer those who want to fight against me; conquer all the evil. (1)

100. May he enjoy a long life, O medicinal herb, who digs you out, as well as he, for whom I dig you out. Now, may you also have a long life and grow up sending out a hundred shoots. (1)

101. O medicinal plant, you are the best of all. Trees are your subordinates. May the disease that wants to harm us, be in our control. (1)

102. May He, who is the creator of the earth, and who, the initiator of true laws, pervades the heaven; and who, in the beginning, created pleasing waters, never injure me. To that God do we offer our oblations. (1)

103. O earth, be benign to us with waters brought by the sacrifice. The fire, impelled by the creator, has mounted your skin. (1)

104. O adorable Lord, whatever is brilliant in you, whatever blissful, whatever pure and whatever sacrificial, bring that here for the enlightend ones. (1)

105. Here I have brought food and fuel for fire, the abode of eternal law and the stream of tremendous energy. May it penetrate into my sense-organs as well as into my body. I hereby quit despondency caused by hunger and sickness. (1)

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥ १०६ ॥

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥ १०७ ॥

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सन्दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥१०८॥

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसिं क्रतुम् ॥ १०९ ॥

इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम् ॥११०॥

Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso.
Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśuṣe kave (i). //106//

Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā.
Putro mātarā vicarannupāvasi pṛṇakṣi rodasī ubhe (i). //107//

Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ.
Tve iṣaḥ sandadhurbhūrivarpasaścitrotayo vāmajātāḥ (i). //108//

Irajyannagne prathayasva jantubhirasme rāyo amartya.
Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum (i). //109//

Iṣkartāramadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ.
Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim (i). //110//

106. O fire divine, great is your glory and life-activity. O rich in brilliance, your flames blaze up. O far-sighted sage, shedder of bright rays, you bestow excellent food along with strength on the philanthropic sacrificer. (1)

107. With purifying lustre, with bright lustre, with immense lustre, you rise up with your brilliance. Like a son helping his parents, you support and fulfil both the heaven and earth. (1)

108. O omniscient, maintainer of strength, established with good actions, rejoice with our praises. In you are treasured foods of various kinds, protective in wonderful ways and of the finest strain. (1)

109. O blazing immortal fire divine, may you, who shine with a pleasing form, flourish ruling over creatures. Bestow riches on us and thus make our victorious actions fruitful. (1)

110. On the worshipper, who is keen to perform the sacrifice, who is scrupulous and who has vast finances under his control, you bestow gift of great and desirable riches. You provide him with abundant and pleasing food as well as the wealth eternal. (1)

ऋतावानं महिषं विश्वदर्शतमग्निꣳ सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णꣳ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥१११॥
आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् । भवा वाजस्य सङ्गथे ॥११२॥
सं ते पयाꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व ॥११३॥
आ प्यायस्व मदिन्तम सोम विश्वेभिरꣳशुभिः । भवा नः सप्रथस्तमः सखा वृधे ॥११४॥
आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वाङ्कामया गिरा ॥११५॥
तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥११६॥
अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको वि राजति ॥११७॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ.
Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā (i). //111//

Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.
Bhavā vājasya saṅgathe (i). //112//

Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ.
Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva (i). //113//

Ā pyāyasva madintama soma viśvebhiraṁśubhiḥ.
Bhavā naḥ saprathastamaḥ sakhā vṛdhe (i). /114//

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṅkāmayā girā (i). //115//

Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak.
Agne kāmāya yemire (i). //116//

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya.
Samrāḍeko vi rājati (i). //117//

111. With speech of praises, O fire divine, men since ages for their welfare have been invoking you, the initiator of law, grand, viewer of all, responsive to prayers, the most extensive, and the divinity incarnate. (1)

112. O blissful Lord, may you wax here. May all the powers of vigour come and unite in you. May you be the meeting point of strength. (1)

113. May the juicy drinks come to you and may to you come the strength and manly vigour, O subduer of arrogant foes. O blissful lord, waxing to gain immortality, may you attain the greatest glories in heaven. (1)

114. O most gladdening blissful Lord, wax great with all your rays. May you be our friend, encouraging us utmost to prosperity. (1)

115. O adorable Lord, this child (the sacrificer) draws back your mind even from the loftiest abode, with his prayer full of yearning for you. (1)

116. O adorable Lord, radiant supreme, all well-accommodated people meditate on you in various ways to get their desires fulfilled. (1)

117. The adorable Lord, desire of all that was, and desire of all that is to be, shines forth in abodes pleasing to Him in His matchless majesty. (1)

अथ त्रयोदशोऽध्यायः ।

मयि गृह्णाम्यग्रे अग्निं रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय । मामु देवताः सचन्ताम् ॥ १ ॥

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् ।
वर्धमानो महाँ२ आ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥ २ ॥

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः' ॥ ३ ॥

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ ४ ॥

ATHA TRAYODAŚO' DHYĀYAḤ

Mayi gṛhṇāmyagre agniṁ rāyaspoṣāya suprajāstvāya suvīryāya.
Māmu devatāḥ sacantām (i). //1//

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam.
Vardhamāno mahāň ā ca puṣkare divo mātrayā varimṇā prathasva (i). //2//

Brahma jajñānaṁ prathamaṁ purastād vi sīmataḥ suruco vena āvaḥ.
Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ (i). //3//

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt.
Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema (i). //4//

CHAPTER THIRTEEN

1. First of all I take the fire divine in me, so that I may get plenty of riches, good progeny and good manly power. May the bounties of Nature also favour me. (1)

2. You are the surface of the waters, and the birth-place of fire; you flourish all around the ocean. Waxing greatly around the mid-space, spread throughout the heaven's measure with your immensity. (1)

3. The supreme Lord was the first knower, pre-existing all. That beautiful one, from the summit enlightens the beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein, and the womb of the existent and the non-existent. (1)

4. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु सञ्चरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥ ५ ॥
नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु । ये अन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः ॥ ६ ॥
या इषवो यातुधानानां ये वा वनस्पतीँ१रनु । ये वावटेषु शेरते तेभ्यः सर्पेभ्यो नमः ॥ ७ ॥
ये वामी रोचने दिवो ये वा सूर्यस्य रश्मिषु । येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः ॥ ८ ॥
कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ२ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्ताऽसि विध्य रक्षसस्तपिष्ठैः ॥ ९ ॥

Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ.
Samānaṁ yonimanu sañcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ (i). //5//

Namo'stu sarpebhyo ye ke ca pṛthivīmanu.
Ye antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ (i). //6//

Yā iṣavo yātudhānānāṁ ye vā vanaspatīň ranu.
Ye vāvaṭeṣu śerate tebhyaḥ sarpebhyo namaḥ (i). //7//

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.
Yeṣāmapsu sadaskṛtaṁ tebhyaḥ sarpebhyo namaḥ (i). //8//

Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavaň ibhena.
Tṛṣvīmanu prasitiṁ drūṇāno'stā'si vidhya rakṣasas-tapiṣṭhaiḥ (i). //9//

5. The Lord showers this earth with water; then He showers the sky also. He showers this place and the place which was prior to it. I offer oblations to the Lord, moving in whom we find a common resort. I offer homage to the seven priests as well. (1)

6. Our homage be to all the crawling creatures, that are on the earth. To those crawling ones, that are in the mid-space, and that are in the heaven, we pay our homage too. (1)

7. To those crawling creatures, that are the missiles of the pain-inflictors, or those that dwell on trees, or those that sleep on unfrequented paths, we pay our homage. (1)

8. To those crawling creatures, that shine in the sky or glitter in the rays of the sun, and to those that have made waters their dwelling, we pay our homage. (1)

9. O adorable Lord, put forth your vigour, as a hunter spreads his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. (1)

तव भ्रमास आशुया पतन्त्यनुस्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंन्दितो वि सृज विष्वगुल्काः ॥१०॥

प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥११॥

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ२ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥१२॥

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ।
अग्नेष्ट्वा तेजसा सादयामि ॥१३॥

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ।
इन्द्रस्य त्वौजसा सादयामि ॥१४॥

Tava bhramāsa āśuyā patantyanuspṛśa dhṛṣatā śośucānaḥ.
Tapūm̆syagne juhvā pataṅgānasandito vi sṛja viṣvagulkāḥ (i). //10//

Prati spaśo vi sṛja tūrṇitamo bhavā pāyurviśo asyā adabdhaḥ.
Yo no dūre aghaśam̆so yo antyagne mā kiṣṭe vyathirā dadharṣīt (i). //11//

Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāttigmahete.
Yo no arātim̆ samidhāna cakre nīcā taṁ dhākṣyatasaṁ na śuṣkam (i). //12//

Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇuṣva daivyānyagne.
Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn (i). Agneṣṭvā tejasā sādayāmi (ii). //13//

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
Apām̆ retām̆si jinvati (i). Indrasya tvaujasā sādayāmi (ii). //14//

10. O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames and sparks, and fire-brands all around you. (1)

11. O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or high, prevail against us, your worshippers. (1)

12. Rise up O sharp-weaponed divine fire ! spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire divine, like a piece of dry wood , burn down him who acts as an enemy towards us. (1)

13. Rise up O divine fire ! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bowstrings (i.e. the threatening weapons) of malignant foes. Destroy those, who are hostile, whether friends or alien. (1) I charge you with the tremendous initiative of the adorable Lord. (2)

14. The fire divine is head of the Nature's bounties, summit of the heaven and Lord of the earth. It sustains the seed of aquatic life (1) I charge you with the great power of the resplendent Lord. (2)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥१५॥

ध्रुवाऽसि धरुणाऽऽस्तृता विश्वकर्मणा।
मा त्वा समुद्र उद्वधीन्मा सुपर्णोऽव्यथमाना पृथिवीं दृंह ॥१६॥

प्रजापतिष्ट्वा सादयत्वपां पृष्ठे समुद्रस्येमन्। व्यचस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि ॥१७॥

भूरसि भूमिरस्यदितिरसि विश्वधाया विश्वस्य भुवनस्य धर्त्री।
पृथिवीं यच्छ पृथिवीं दृंह पृथिवीं मा हिंसीः ॥१८॥

विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय।
अग्निष्ट्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥१९॥

Bhuvo yajñasya rajaśaśca netā yatrā niyudbhiḥ sacase śivābhiḥ.
Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham (i). //15//

Dhruvā' si dharuṇā" stṛtā viśvakarmaṇā.
Mā tvā samudra udvadhīnmā suparṇo'vyathamānā pṛthivīṁ dṛṁha (i). //16//

Prajāpatiṣṭvā sādayatvapaṁ pṛṣṭhe samudrasyeman.
Vyacasvatīṁ prathasvatīṁ prathasva pṛthivyasi (i). //17//

Bhūrasi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī.
Pṛthivīṁ yaccha pṛthivīṁ dṛṁha pṛthivīṁ mā hiṁsīḥ (i). //18//

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Agniṣṭvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruvā sīda (i). //19//

15. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)

16. O lady of the house, you are firmly set and look after all. You have been established by the Lord himself. May not gold allure you nor a man of fine features. Unshaken in your place, may you make the world steady. (1)

17. May the Lord of the creatures place you, who are capacious and extensive, at the helm of affairs and for the acquisition of gold. You are extending. May you extend yourself wide. (1)

18. O lady of the house, you are harbinger of happiness. You are the ground for everything; you are the eternity. You are nourisher of all, supporter of all this universe. May you discipline the world; may you steady the world; may you never harm the world. (1)

19. O lady of the house, for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and for good character, may the adorable Lord protect you from all sides. With great well-being, with the securest shelter, may you be seated firmly with that bounty of Nature blazing bright. (1)

काण्डात्काण्डात्प्ररोहन्ती परुषःपरुषस्परि । एवा नो दूर्वे प्र तनु सहस्रेण शतेन च ॥२०॥
या शतेन प्रतनोषि सहस्रेण विरोहसि । तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥२१॥
यास्ते.अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः ।
ताभिर्नो अद्य सर्वाभी रुचे जनाय नस्कृधि ॥२२॥
या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः । इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥२३॥
विराड्ज्योतिरधारयत्स्वराड्ज्योतिरधारयत् । प्रजापतिष्ट्वा सादयतु पृष्ठे पृथिव्या ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
अग्निष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥२४॥

Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
Evā no dūrve pra tanu sahasreṇa śatena ca (i). //20//

Yā śatena pratanoṣi sahasreṇa virohasi.
Tasyāste devīṣṭake vidhema haviṣā vayam (i). //21//

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.
Tābhirno adya sarvābhī ruce janāya naskṛdhi (i). //22//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā ruacaḥ.
Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate(i).//23//

Virāḍ jyotiradhārayat svarāḍ jyotiradhārayat (i).
Prajāpatiṣṭvā sādayatu pṛṣthe pṛthivyā jyotiṣmatīm (ii).
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Agniṣṭe'dhipatistayā devatayā' ṅgirasvad dhruvā sīda (iii) //24//

20. O woman, growing out of your every joint, and growing out of your every knot, like the *dūrvā* grass (Panicum Dactylon) make us grow into hundreds and thounands. (1)

21. To you, who spread into a hundred branches and grow out into a thousand shoots, O goddess of our desire, we offer our oblations of worship. (1)

22. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny. (1)

23. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun, and which is mainfest in cows and horses, may you bless us. (1)

24. The great refulgent holds the light; the self-refulgent holds the light. (1) May the Lord of creatures settle you, the luminous, on the surface of the earth. (2) May you give all the light to all the in-breath, the out-breath, and the through-breath. The fire divine, O lady, is your lord. May you be seated firm in your place by that divinity, shining bright. (3)

मधुश्च माधवश्च वासन्तिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
वासन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥२५॥
अषाढाऽसि सहमाना सहस्वारातीः सहस्व पृतनायतः । सहस्रवीर्याऽसि सा मा जिन्व ॥२६॥
मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥२७॥
मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥२८॥
मधुमान्नो वनस्पतिर्मधुमाँ२ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥२९॥

Madhuśca mādhavaśca vāsantikāvṛtū agnerantaḥ śleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ (i). Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Vāsantikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam (ii). //25//

Aṣāḍhā'si sahamānā sahasvārātīḥ sahasva pṛtanāyataḥ. Sahasravīryā'si sā mā jinva (i). //26//

Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ. Mādhvīrnaḥ santvoṣadhīḥ (i). //27//

Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā (i). //28//

Madhumānno vanaspatirmadhumāñ astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ (i). //29//

25. *Madhu* and *mādhava (caitra* and *vaiśākha,* i.e. March and April) are the two months of the Spring season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. (1) May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (2)

26. Unvanquished you are, O lady, always overwhelming by nature. Overwhelm our enemies, who refuse to pay our dues. Overwhelm those who invade us. You are of immense power. May you favour us. (1)

27. The wind blows sweetly on its own; the rivers glide on sweetly. May the herbs yield sweetness to us. (1)

28. May the night be sweet; so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. (1)

29. May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. (1)

अपां गम्भन्त्सीद मा त्वा सूर्योऽभि ताप्सीन्माऽग्निर्वैश्वानरः ।
अच्छिन्नपत्राः प्रजा अनुवीक्षस्वानु त्वा दिव्या वृष्टिः सचताम् ॥३०॥

त्रीन्त्समुद्रान्त्समसृपत् स्वर्गानपां पतिर्वृषभ इष्टकानाम् ।
पुरीषं वसानः सुकृतस्य लोके तत्र गच्छ यत्र पूर्वे परेताः ॥३१॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥३२॥

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३३॥

ध्रुवाऽसि धरुणेतो जज्ञे प्रथममेभ्यो योनिभ्यो अधि जातवेदाः ।
स गायत्र्या त्रिष्टुभाऽनुष्टुभा च देवेभ्यो हव्यं वहतु प्रजानन् ॥३४॥

Apāṁ gambhantsīda mā tvā sūryo'bhi tāpsīn mā'gni-rvaiśvānaraḥ.
Acchinnapatrāḥ prajā anuvīkṣasvānu tvā divyā vṛṣṭiḥ sacatām (i). //30//

Trīntsamudrāntsamasṛpat svargānapāṁ patirvṛṣabha iṣṭakānām.
Purīṣaṁ vasānaḥ sukṛtasya loke tatra gaccha yatra pūrve paretāḥ (i). //31//

Mahī dyauḥ pṛthivī ca na imaṁ yajñaṁ mimikṣatām.
Pipṛtāṁ no bharīmabhiḥ (i). //32//

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā (i). //33//

Dhruvā'si dharuṇeto jajñe prathamamebhyo yonibhyo adhi jātavedāḥ.
Sa gāyatryā triṣṭubhā' nuṣṭubhā ca devebhyo havyaṁ vahatu prajānan (i). //34//

30. Be seated in the depth of the waters. May the sun not scorch you there, nor fire which is existent everywhere. May you always oversee your creatures uninjured and undistressed. May the celestial rain drench and please you. (1)

31. The Lord of waters, the showerer of desirable objects has crept over the three oceans that touch the sky. Clad in fine vesture of virtues, may you follow the same path in the world, which those before you have been following. (1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. (1)

33. Behold the marvellous creations of omnipresent God who fulfils our noble aspirations. He is a true friend of the soul. (1)

34. You are set firm, sustainer of all. First of all the fire divine was born from here, from these very wombs. May he, who knows everything, carry our oblations to the bounties of Nature offered with the *gāyatrī* metre, with the *triṣṭubh* metre and with the *anuṣṭup* metre. (1)

इषे राये रमस्व सहसे द्युम्न ऊर्जे अपत्याय। सम्राडसि स्वराडसि सारस्वतौ त्वोत्सौ प्रावताम् ॥३५॥

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्ति मन्यवे ॥३६॥

युक्ष्वा हि देवहूतमाँ२ अश्वाँ२ अग्ने रथीरिव। नि होता पूर्व्यः सदः ॥३७॥

सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्ये अग्नेः ॥३८॥

ऋचे त्वा रुचे त्वा भासे त्वा ज्योतिषे त्वा।
अभूदिदं विश्वस्य भुवनस्य वाजिनमग्नेर्वैश्वानरस्य च ॥३९॥

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वर्चसा वर्चस्वान्। सहस्रदा असि सहस्राय त्वा ॥४०॥

Iṣe rāye ramasva sahase dyumna ūrje apatyāya.
Samrāḍasi svarāḍasi sārasvatau tvotsau prāvatām(i).//35//

Agne yukṣvā hi ye tavāśvāso deva sādhavaḥ.
Araṁ vahanti manyave (i). //36//

Yukṣvā hi devahūtamāň aśvāň agne rathīriva.
Ni hotā pūrvyaḥ sadaḥ (i). //37//

Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ.
Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhye agneḥ (i). //38//

Ṛce tvā (i) ruce tvā (ii) bhāse tvā (iii) jyotiṣe tvā (iv).
Abhūdidaṁ viśvasya bhuvanasya vājinam agnervaiśvānarasya ca (v). //39//

Agnirjyotiṣā jyotiṣmān rukmo varcasā varcasvān (i).
Sahasradā asi sahasrāya tvā (ii). //40//

35. May you rejoice here in food, in riches, in power, in glory, in vigour, and in progeny. You are the sovereign ruler, ruling with your own will. May the two springs of Sarasvatī (mind and speech) bring you up. (1)

36. Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. (1)

37. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient Sacrificer. (1)

38. Like rivers, verses of praise flow joining each other and being purified with the unruffled mind. I see the streams of melted butter flowing towards the golden man in the middle of the blazing fire. (1)

39. O fire divine, I invoke you for the sake of sacred speech. (1) I invoke you for the sake of brilliance. (2) I invoke you for the sake of glamour. (3) I invoke you for the sake of light. (4) This has become the urging strength of all the world as well as of the adorable Lord, benevolent to all men. (5)

40. The fire divine is luminous with light. The gold is lustrous with lustre. (1) You are bestower of thousands. I invoke you for thousands. (2)

आदित्यं गर्भं पयसा समङ्धि सहस्रस्य प्रतिमां विश्वरूपम् ।
परि वृङ्धि हरसा माऽभि मꣳस्थाः शतायुषं कृणुहि चीयमानः ॥४१॥

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानꣳ सरिरस्य मध्ये ।
शिशुं नदीनाꣳ हरिमद्रिबुध्नमग्ने मा हिꣳसीः परमे व्योमन् ॥४२॥

अजस्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः ।
स पर्वभिर्ऋतुशः कल्पमानो गां मा हिꣳसीरदितिं विराजम् ॥४३॥

वरूत्रीं त्वष्टुर्वरुणस्य नाभिमविं जज्ञानाꣳ रजसः परस्मात् ।
महीꣳ साहस्रीमसुरस्य मायामग्ने मा हिꣳसीः परमे व्योमन् ॥४४॥

यो अग्निरग्नेरध्यजायत शोकात्पृथिव्या उत वा दिवस्परि ।
येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥४५॥

Ādityaṁ garbhaṁ payasā samaṅdhi sahasrasya pratimāṁ viśvarūpam.
Pari vṛṅdhi harasā mā'bhi maṁsthāḥ śatāyuṣaṁ kṛṇuhi cīyamānaḥ (i). //41//

Vātasya jūtiṁ varuṇasya nābhimaśvaṁ jajñānaṁ sarirasya madhye.
Śiśuṁ nadīnāṁ harimadribudhnamagne mā hiṁsīḥ parame vyoman (i). //42//

Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe pūrvacittiṁ namobhiḥ.
Sa parvabhirṛtuśaḥ kalpamāno gāṁ mā hiṁsīraditiṁ virājam (i). //43//

Varūtrīṁ tvaṣṭurvaruṇasya nābhimaviṁ jajñānāṁ rajasaḥ parasmāt.
Mahīṁ sāhasrīmasurasya māyāmagne mā hiṁsīḥ parame vyoman (i). //44//

Yo agniragneradhyajāyata śokāt pṛthivyā uta vā divaspari.
Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu (i). //45//

41. O adorable Lord, you provide water to the burning sun, the image of thousands and giver of form to everything. Spare this sacrificer from the debilating heat of fire; do him no harm. Flourishing here, may you grant him life of a hundred years. (1)

42. O sacrificial fire, may you not harm the horse (the sun), that is seated in the highest heaven; that has impetuous rúsh of the winds in the navel of waters, and is born at the centre of these worlds. He is the child of rivers and a carrier on the mountains. (1)

43. With my humble homages I praise the fire, which is perpetual, bliss-bestowing, never hostile, always pressing forward and which has been realized by the earlier sages. May he, being kindled on auspicious occasions and in appropriate seasons, do no harm to the unbound and glorious cow (the earth). (1)

44. O sacrificial fire, may you not harm the sheep (Aries), which is seated in the highest heaven, is dear to the supreme architect, is the navel of waters, and which has been brought from the loftiest region and is the great, thousandfold wisdom of living beings. (1)

45. O adorable Lord, may your displeasure spare the goat (Capricorn) which has been born out of the heat of the earth, as well as from the heat of the sky and with which the supreme Mechanic has created all the animals. (1)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आऽप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च ॥४६॥

इमं मा हिꣳसीर्द्विपादं पशुꣳ सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो नि षीद ।
मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४७॥

इमं मा हिꣳसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

इमꣳ साहस्रꣳ शतधारमुत्सं व्यच्यमानꣳ सरिरस्य मध्ये ।
घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca (i). //46//

Imaṁ mā hiṁsīrdvipādaṁ paśuṁ sahasrākṣo medhāya cīyamānaḥ.
Mayuṁ paśuṁ medhamagne juṣasva tena cinvānastanvo ni ṣīda. Mayuṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i).//47//

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ vājineṣu.
Gauramāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Gauraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i).//48//

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacyamānaṁ sarirasya madhye. Ghṛtaṁ duhānāmaditiṁ janāyāgne mā hiṁsīḥ parame vyoman.
Gavayamāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Gavayaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //49//

46. Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth, and the inter-space with his glory. This sun is the soul of all that moves or is immovable. (1)

47. O thousand-eyed fire divine, being consecrated for the sacrifice, may you not injure this biped animal (i.e. man). May you consume the *mayu* (the precursor of man) and flourishing thereon may you be seated here. May your burning heat go to the *mayu;* may your burning heat go to him whom we hate. (1)

48. May you not injure this animal with solid hooves, the neighing speedy horse among the speedy ones. I offer to you the wild *gaura* (the precursor of horse); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gaura*; may your burning heat go to him whom we hate. (1)

49. O sacrificial fire, may you not injure this animal (the cow), seated in the highest place; a spring spouting hundreds and thousands of streams (of milk), reared by men all over the world, and yielding butter for men continuously. I offer to you the wild *gavaya* (the precursor of cow); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gavaya;* may your burning heat go to him whom we hate. (1)

इममूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ।
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५१॥

त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥५२॥

Imamūrṇayuṁ varuṇasya nābhiṁ tvacaṁ paśunāṁ dvipadāṁ catuṣpadām. Tvaṣṭuḥ prajānāṁ prathamaṁ janitramagne mā hiṁsīḥ parame vyoman. Uṣṭramāṇyamanu te diśāmi tena cinvānastanvo niṣīda. Uṣṭraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //50//

Ajo hyagnerajaniṣṭa śokāt so apaśyajjanitāramagre.
Tena devā devatāmagramāyaṅstena rohamāyannupa medhyāsaḥ.
Śarabhamāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Śarabhaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //51//

Tvaṁ yaviṣṭha dāśuṣo nṝñḥ pāhi śṛṇudhī giraḥ.
Rakṣā tokamuta tmanā (i). //52//

50. May you not injure this wooly animal (i.e. sheep), seated in the highest place; the source of blankets, protector of the skin of biped as well as of quadruped animals, the first creation of the supreme Architect. I offer to you the wild *uṣṭra* (the precursor of sheep); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *uṣṭra;* may your burning heat go to him whom we hate. (1)

51. The he-goat was born from the heat of the fire. He saw first of all his procreator. Thereby the enlightened ones attained the godhead and thereby the sacrificers ascended to heaven. I offer to you the wild *śarabha* (the precursor of goat); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *śarabha*; may your burning heat go to him whom we hate. (1)

52. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself. (1)

अपां त्वेमन्त्सादयाम्य—पां त्वोद्मन्त्सादयाम्य—पां त्वा भस्मन्त्सादयाम्य—
पां त्वा ज्योतिषि सादयाम्य—पां त्वाऽयने सादयाम्य—र्णवे त्वा सदने सादयामि
समुद्रे त्वा सदने सादयामि सरिरे त्वा सदने सादयाम्य—पां त्वा क्षये सादयाम्य—
पां त्वा सधिषि सादयाम्य—पां त्वा सदने सादयाम्य—पां त्वा सधस्थे सादयाम्य—
पां त्वा योनौ सादयाम्य—पां त्वा पुरीषे सादयाम्य—पां त्वा पाथसि सादयामि
गायत्रेण त्वा छन्दसा सादयामि त्रैष्टुभेन त्वा छन्दसा सादयामि
जागतेन त्वा छन्दसा सादयाम्या—नुष्टुभेन त्वा छन्दसा सादयामि
पाङ्क्तेन त्वा छन्दसा सादयामि ॥५३॥

अयं पुरो भुव—स्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री वासन्ती
गायत्र्यै गायत्रं गायत्रादुपांशु—रुपांशोस्त्रिवृत् त्रिवृतो रथन्तरं वसिष्ठ ऋषिः
प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्यः ॥५४॥

Apāṁ tvemantsādayāmy-(i) apāṁ tvodmantsādayāmy-(ii) apāṁ tvā bhasmantsādayāmy-(iii) apāṁ tvā jyotiṣī sādayāmy-(iv) apāṁ tvā'yane sādayāmy-(v) arṇave tvā sadane sādayāmi (vi) samudre tvā sadane sādayāmi (vii) sarire tvā sadane sādayāmy-(viii) apāṁ tvā kṣaye sādayāmy-(ix) apāṁ tvā sadhiṣī sādayāmy-(x) apāṁ tvā sadane sādayāmay-(xi)apāṁ tvā sadhasthe sādayāmy-(xii)apāṁ tvā yonau sādayāmy-(xiii) apāṁ tvā purīṣe sādayāmy-(xiv) apāṁ tvā pāthasi sādayāmi-(xv) gāyatreṇa tvā chandasā sādayāmi (xvi) traiṣṭubhena tvā chandasā sādayāmi (xvii) jāgatena tvā chandasā sādayāmy-(xviii) ānuṣṭubhena tvā chandasā sādayāmi (xix) pāṅtkena tvā chandasā sādayāmi (xx). //53//

Ayaṁ puro bhuva-(i) stasya prāṇo bhauvāyano(ii) vasantaḥ prāṇāyano(iii) gāyatrī vāsantī(iv) gāyatryai gāyatraṁ(v) gāyatrādupāṁśu-(vi) rupāṁśostrivṛt(vii) trivṛto rathantaraṁ (viii) vasiṣṭha ṛṣiḥ(ix) prajāpatigṛhītayā tvayā prāṇaṁ gṛhṇāmi prajābhyaḥ (x). //54//

53. I place you in the passage of the waters (i.e. the wind). (1) I place you in the swelling of the waters (i.e. the plants) .(2) I place you in the the ashes of the waters (i.e. the clouds). (3) I place you in the light of waters (i.e. the lightning). (4) I place you in the course of waters (i.e. the earth). (5) I place you in the flood, the resting place (of waters) (i.e. the in-breath). (6) I place you in the ocean, the resting place (of waters) (i.e. the mind). (7) I place you in the stream, the resting place (of waters) (i.e. speech). (8) I place you in the habitation of waters (i.e. vision). (9) I place you in the resting place of waters (i.e. audition). (10) I place you in the station of waters (i.e. the sky).(11) I place you in the meeting place of waters (i.e. the mid-space). (12) I place you in the birth place of waters (i.e. the sea). (13) I place you in the excreta of waters (i.e. the sands). (14) I place you in the residence of waters (i.e. the food). (15) I place you there with the *gāyatrī* metre. (16) I place you there with the *triṣṭubh* metre. (17) I place you there with the *jagatī* metre. (18) I place you there with the *anuṣṭup* metre. (19) I place you there with the *paṅkti* metre. (20)

54. This, in front, is the Bhuvaḥ (the fire, existing everywhere). (1) The offspring of that Bhuvaḥ is the Prāṇa (the vital breath). (2) The offspring of the Prāṇa is Vasanta (the spring season). (3) The daughter of Vasanta is the Gāyātrī metre. (4) From the Gāyātrī, the Gāyātra Sāman. (5) From the Gāyatra, the Upāṁśu. (6) From the Upāṁsu, the Trivṛt hymn (of 3 × 3=9 verses). (7) From the Trivṛt hymn, the Rathantara, Sāman. (8) Vasiṣṭha is the seer. (9) With you taken from the creator Lord, I secure Prāṇa (the life) for our progeny. (10)

अयं दक्षिणा विश्वकर्मा तस्य मनो वैश्वकर्मणं ग्रीष्मो मानसस्त्रिष्टुब्ग्रैष्मी
त्रिष्टुभः स्वारꣳ स्वारादन्तर्यामोऽन्तर्यामात्पञ्चदशः पञ्चदशाद् बृहद्
भरद्वाज ऋषिः प्रजापतिगृहीतया त्वया मनो गृह्णामि प्रजाभ्यः ॥५५॥
अयं पश्चाद्विश्वव्यचास्तस्य चक्षुर्वैश्वव्यचसं वर्षाश्चाक्षुष्यो जगती वार्षी
जगत्या ऋक्सममृक्समाच्छुक्रः शुक्रात्सप्तदशः सप्तदशाद्वैरूपं जमदग्निर्ऋषिः
प्रजापतिगृहीतया त्वया चक्षुर्गृह्णामि प्रजाभ्यः ॥५६॥
इदमुत्तरात् स्वस्तस्य श्रोत्रꣳ सौवꣳ शरच्छ्रौत्र्यनुष्टुप् शारद्यनुष्टुभ ऐडम्
ऐडान्मन्थी मन्थिन एकविꣳशः एकविꣳशाद्वैराजं विश्वामित्र ऋषिः
प्रजापतिगृहीतया त्वया श्रोत्रं गृह्णामि प्रजाभ्यः ॥५७॥

Ayaṁ dakṣiṇā viśvakarmā (i) tasya mano vaiśvakarmaṇaṁ (ii) grīṣmo mānasa- (iii) striṣṭubgraiṣmī (iv) triṣṭubhaḥ svāraṁ (v) svārādantaryāmo- (vi)' ntaryāmāt pañcadasaḥ (vii) pañcadasād bṛhad (viii) bharadvāja ṛṣiḥ (ix) prajāpatigṛhītayā tvayā mano gṛhṇāmi prajābhyaḥ (x). //55//

Ayaṁ paścadviśvavyacās- (i) tasya cakṣurvaiśvavyacasaṁ (ii) varṣāścākṣuṣyo (iii) jagatī vārṣī (iv) jagatyā ṛksamam- (v) ṛksamācchukraḥ (vi) śukrāt saptadaśaḥ (vii) saptadaśādvairūpaṁ (viii) jamadagnirṛṣiḥ (ix) prajāpatigṛhītayā tvayā cakṣurgṛhṇāmi prajābhyaḥ (x).//56//

Idamuttarāt svastasya (i) śrotraṁ sauvaṁ (ii) śaracchrautry- (iii) anuṣṭup śārady- (iv) anuṣṭubha aiḍm (v) aiḍānmanthī (vi) manthina ekaviṁśa (vii) ekaviṁśad vairājaṁ (viii) viśvāmitra ṛṣiḥ (ix) prajāpatigṛhītayā tvayā śrotraṁ gṛhṇāmi prajābhyaḥ (x). //57//

55. This on the right is the Viśvakarman (the omnific wind). (1) The offspring of that Viśvakarman is the Manas (the mind). (2) The offspring of the Manas is Grīṣma (the summer season). (3) The daughter of Grīṣma is the Triṣṭup metre. (4) From the Triṣṭup, the Svāra Sāman. (5) From the Svāra the Antaryāma. (6) From the Antaryāma, the Pañcadaśa hymn (of 15 verses). (7) From the Pañcadaśa hymn, the Bṛhad (Sāman). (8) Bharadvāja is the seer. (9) With you taken from the Creator Lord, I secure Manas (the mind) for our progeny. (10)

56. This on the western side is the Viśvavyacas (the all-illuminating sun). (1) The offspring of that Viśvavyacas is the Cakṣu (the eye). (2) The offspring of the Cakṣu is Varṣā (the rainy season). (3) The daughter of Varṣā is the Jagatī metre. (4) From the Jagatī, the Ṛk Sāman. (5) From the Ṛk Sāman, the Śukra. (6) From the Śukra, the Saptadaśa hymn (of 17 verses). (7) From the Saptadaśa hymn, the Vairūpa Sāman. (8) Jamadagni is the seer. (9) With you taken from the Creator Lord, I secure the Cakṣu (the eye) for our progeny. (10)

57. This on the north is the Svaḥ (the sky). (1) The offspring of that Svaḥ is Śrotra (the ear). (2) The offspring of the Śrota is Śarad (the autumn season). (3) The daughter of Śarad is the Anuṣṭup metre. (4) From the Anuṣṭup, the Aiḍa (the Iḍā Sāman). (5) From the Aiḍa, the Manthī. (6) From the Manthī, the Ekaviṁśa hymn (of 21 verses). (7) From the Ekaviṁśa hymn, the Vairāja Sāman. (8) Viśvāmitra is the seer. (9) With you taken from the Creator Lord, I secure Śrotra (the ear) for our progeny. (10)

इयमुपरि मतिस्तस्यै वाङ्मात्या हेमन्तो वाच्यः पङ्क्तिर्हैमन्ती
पङ्क्त्यै निधनवन्निधनवत आग्रयण आग्रयणात् त्रिणवत्रयस्त्रिंशौ
त्रिणवत्रयस्त्रिंशाभ्यां शाक्वररैवते विश्वकर्म ऋषिः
प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यो लोकं ता इन्द्रम् ॥५८॥

Iyamupari matis-(i) tasyai vāṁmātyā (ii) hemanto vācyaḥ (iii) paṅktirhaimantī(iv) paṅktyai nidhanavan(v) nidhanavata āgrayaṇa (vi) āgrayaṇāt triṇavatrayastriṁśau (vii) triṇavatrayastriṁśābhyāṁ śākvararaivate (viii) viśvakarma ṛṣiḥ (ix) prajāpatigṛhītayā tvayā vācaṁ gṛhṇāmi prajābhyo lokaṁ tā indram (x). //58//

58. This above is the Mati (the intellect). (1) The offspring of that Mati is Vāk (the speech). (2) The offspring of Vāk is Hemanta (the winter season). (3) The daughter of Hemanta is the Paṅkti metre. (4) From the Paṅkti, the Nidhanavan Sāman. (5) From the Nidhanavan, the Āgrayaṇa. (6) From the Āgrayaṇa, the Triṇava hymn (of 3×9 = 27 verses) and Trayastriṁsa hymn (of 33 verses). (7) From the Triṇava and the Trayastriṁsa hymns, the Śākvara and the Raivata Sāmans. (8) Viśvakarman is the seer. (9) With you taken from the Creator Lord, I secure Vāk (the speech) for our progeny. Repeat here the verses beginning with the words *'Lokaṁ'* (XII.54), *'Tā'* (XII.55) and *'Indram'* (XII.56). (10)

अथ चतुर्दशोऽध्यायः ।

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवाऽसि ध्रुवं योनिमा सीद साधुया ।
उख्यस्य केतुं प्रथमं जुषाणाऽश्विनाऽध्वर्यू सादयतामिह त्वा ॥ १ ॥

कुलायिनी घृतवती पुरन्धिः स्योने सीद सदने पृथिव्याः ।
अभि त्वा रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि सौभगायाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ २ ॥

स्वैर्दक्षैर्दक्षपितेह सीद देवानांꣳ सुम्ने बृहते रणाय ।
पितेवैधि सूनव आ सुशेवा स्वावेशा तन्वा सं विशस्वाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ३ ॥

पृथिव्याः पुरीषमस्यप्सो नाम तां त्वा विश्वे अभि गृणन्तु देवाः ।
स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणाऽऽयजस्वाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ४ ॥

ATHA CATURDAŚO' DHYAYAḤ

Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ yonimāsīda sādhuyā.
Ukhyasya ketuṁ prathamaṁ juṣāṇā'śvinā'dhvaryū sādayatāmiha tvā (i). //1//

Kulāyinī ghṛtavatī purandhiḥ syone sīda sadane pṛthivyāḥ.
Abhi tvā rudrā vasavo gṛṇāntvimā brahma pīpihi saubhagāyāśvinā' dhvaryū sādayatāmiha tvā (i). //2//

Svairdakṣairdakṣapiteha sīda devānāṁ̆ sumne bṛhate raṇāya.
Pitevaidhi sūnava ā suśevā svāveśā tanvā saṁ viśasvāśvinā'dhvaryū sādayatāmiha tvā (i). //3//

Pṛthivyāḥ purīṣamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ.
Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme draviṇā"yajasvāśvinā'dhvaryū sādayatāmiha tvā (i). //4//

CHAPTER FOURTEEN

1. You are firmly based, and firm is your birth-place. You are steadfast. May you be seated firmly in this house with your good manners. You are pleased to occupy the first ensign of fire. May both the healers and both the priests settle you here. (1)

2. O delighting one, may you of nobility, bountiful and rich with affection, be seated at this auspicious place of the earth. May the adult and young sages accord you a warm welcome with praises. Fulfil these prayers for our prosperity. May both the healers and both the priests settle you here. (1)

3. May you, the preserver of strength, be seated here with your own strengths, for the pleasure of enlightened ones and for the sake of great happiness. Gladdening in all respects, may you be here just as a father to the son. May you enter here with your body full of good impulses. May both the healers and both the priests settle you here. (1)

4. You are the filler of the earth, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering affection, settle down here and get us riches as well as children. May both the healers and both the priests settle you here. (1)

अदित्यास्त्वा पृष्ठे सादयाम्यन्तरिक्षस्य धर्त्रीं विष्टम्भनीं दिशामधिपत्नीं भुवनानाम् ।
ऊर्मिर्द्रप्सो अपामसि विश्वकर्मा त ऋषिरश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ५ ॥
शुक्रश्च शुचिश्च ग्रैष्मावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
ग्रैष्मावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥६॥
सजूर्ऋतुभिः सजूर्विधाभिः सजूर्देवैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाऽध्वर्यू सादयतामिह
त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूर्वसुभिः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाऽध्वर्यू
सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजू रुद्रैः सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वा-
नरायाश्विनाऽध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूरादित्यैः सजूर्देवैर्वयोना-
धैरग्नये त्वा वैश्वानरायाश्विनाऽध्वर्यू सादयतामिह त्वा सजूर्ऋतुभिः सजूर्विधाभिः सजूर्विश्वैर्देवैः
सजूर्देवैर्वयोनाधैरग्नये त्वा वैश्वानरायाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ७ ॥

Adityāstvā pṛṣṭhe sādayāmyantarikṣasya dhartrīṁ viṣṭambhanīṁ diśāmadhiptnīṁ bhuvanānām. Ūrmirdrapso apāmasi viśvakarmā ta ṛṣiraśvinā'dhvaryū sādayatāmiha tvā (i). //5//

Śukraśca śuciśca graiṣmāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-ntarā dyāvāpṛthivī ime. Graiṣmāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam (i). //6//

Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ sajūrdevairvayo-nādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayat-āmiha tvā (i) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvin-ā'dhvaryū sādayatāmiha tvā (ii) sajūrṛtubhiḥ sajūrvidhābhiḥ sajū rudraiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānaraāy-āśvinā'dhvaryū sādayatāmiha tvā (iii) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrādityaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā (iv) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ sajurdevair-vayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā (v). //7//

5. I set you on the back of the earth; you are support of the mid-space, pillar of the quarters and overlording queen of all the creatures. You are the wave and sap of the waters. The Viśvakarman (the supreme Mechanic) is your seer. May both the healers and both the priests settle you here. (1)

6. *Śukra* and *śuci (jyeṣṭha* and *āṣāḍha.* i.e. May and June) are the two months of the summer season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist betwen heaven and earth, one-minded and helping in this performance, gather around these two months of the summer season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

7. Accordant with the seasons, accordant with the waters, accordant with the Devas (the enlightened ones), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here, for the sake of the adorable Lord, gracious to all men. (1) Accordant with the seasons, accordant with the waters, accordant with the Vasus (the young sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (2) Accordant with the seasons, accordant with the waters, accordant with the Rudras (the adult sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (3) Accordant with the seasons, accordant with the waters, accordant with the Ādityas (the mature sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (4) Accordant with the seasons, accordant with the waters, accordant with the Viśvedevas (all the bounties of Nature), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (5)

प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्म उर्व्या वि भाहि श्रोत्रं मे श्लोकय ।
अपः पिन्वौषधीर्जिन्व द्विपादव चतुष्पात् पाहि दिवो वृष्टिमेरय ॥ ८ ॥
मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो विष्टम्भो वयोऽधिपतिश्छन्दो
विश्वकर्मा वयः परमेष्ठी छन्दो बस्तो वयो विबलं छन्दो वृष्णिर्वयो विशालं छन्दः
पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः सिंहो वयश्छदिश्छन्दः
पष्ठवाड्वयो बृहती छन्द उक्षा वयः ककुप् छन्द ऋषभो वयः सतोबृहती छन्दः ॥ ९ ॥
अनड्वान्वयः पङ्क्तिश्छन्दो धेनुर्वयो जगती छन्दस्त्र्यविर्वयस्त्रिष्टुप् छन्दो
दित्यवाड्वयो विराट् छन्दः पञ्चाविर्वयो गायत्री छन्दस्त्रिवत्सो वय उष्णिक् छन्दस्
तुर्यवाड्वयोऽनुष्टुप् छन्दो लोकं ता इन्द्रम् ॥ १० ॥
इन्द्राग्नी अव्यथमानामिष्टकां दृंहतं युवम् । पृष्ठेन द्यावापृथिवी अन्तरिक्षं च वि बाधसे ॥ ११ ॥

Prāṇaṁ me pāhy-(i) apānaṁ me pāhi (ii) vyānaṁ me pāhi (iii) cakṣurma urvyā vi bhāhi (iv) śrotraṁ me ślokaya (v). Apaḥ pinv-(vi) auṣadhīrjinva (vii) dvipādava (viii) catuṣpāt pāhi (ix) divo vṛṣṭimeraya (x). //8//

Mūrdhā vayaḥ prajāpatiśchandaḥ (i) kṣatraṁ vayo mayandaṁ chando (ii) viṣṭambho vayo'dhipatiśchando (iii) viśvakaramā vayaḥ parameṣṭhī chando (iv) basto vayo vivalaṁ chando (v) vṛṣṇirvayo viśālaṁ chandaḥ (vi) puruṣo vayastandraṁ chando (vii) vyāghro vayo'nādhṛṣṭaṁ chandaḥ(viii) siṁho vayaśchadiśchandaḥ (ix) paṣṭhavāḍvayo bṛhatī chanda (x) ukṣā vayaḥ kakup chanda (xi) ṛṣabho vayaḥ satobṛhatī chandaḥ (xii). //9//

Anaḍvān vayaḥ paṅktiśchando (i) dhenurvayo jagatī chandas- (ii) tryavirvayastriṣṭup chando (iii) dityavāḍvayo virāṭ chandaḥ (iv) pañcāvirvayo gāyatrī chandas-(v) trivatso vaya uṣṇik chandas- (vi) turyavāḍvayo'nuṣṭup chando (vii) lokaṁ (viii) tā (ix) indram (x). //10//

Indrāgnī avyathamānāmiṣṭakāṁ dṛṁhatāṁ yuvam.
Pṛṣṭhena dyāvāpṛthivī antarikṣaṁ ca vi bādhase (i). //11//

8. O Lord, preserve my in-breath. (1) Preserve my out-breath. (2) Preserve my through-breath. (3) Illuminate my vision far and wide. (4) Strengthen my power of hearing. (5) Give us plenty of water. (6) Let our herbs grow well. (7) Protect our bipeds. (8) Protect our quadrupeds. (9) Send rains from the sky. (10)

9. Head of the society, i.e. the intellectuals, is a category; sustenance of people is its nature. (1) Ruling power is a category; bestowing happiness is its nature. (2) Producing and supporting is a category; overlordship is its nature. (3) Doing all and sundry work is a category; going to extremes is its nature. (4) He-goat is a category; smartness is its nature. (5) The ram is a category; hugeness is its nature. (6) The man is a category; idleness is its nature. (7) The tiger is a category; indomitability is its nature. (8) The lion is a category; subordinating others is its nature. (9) The beast of burden is a category; *bṛhatī* the metre. (10) The ox is a category; *kakup* the metre. (11) The steer is a category; *satobṛhatī* the metre. (12).

10. The bullock is a category; *paṅkti* the metre. (1) The milch-cow is a category; *jagatī* the metre. (2) The eighteen months old calf is a category; *triṣṭup* the metre. (3) Two years old steer is a category; *virāṭ* the metre. (4) Thirty months old cow is a category; *gāyatrī* the metre. (5) Three years old steer is a category; *uṣṇik* the metre. (6) Four years old ox is a category; *anuṣṭup* the metre. (7) Repeat here the verses beginning with the words *Lokam* (XII.54), (8) *Tā* (XII.55), (9) and *Indram* (XII.56). (10)

11. O Lord resplendent and adorable, may you settle this brick-divine in this place firmly and unshakable. O brick-divine, with your back you overwhelm the heaven and earth and the mid-space. (1)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे व्यचस्वतीं प्रथस्वतीमन्तरिक्षं यच्छान्तरिक्षं दृꣳहान्तरिक्षं मा हिꣳसीः ।
विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
वायुष्ट्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ १२ ॥
राज्ञ्यसि प्राची दिग्विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक्
स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिक् ॥ १३ ॥
विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
वायुष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ १४ ॥

नभश्च नभस्यश्च वार्षिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
वार्षिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥१५॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe vyacasvatīṁ prathasvatīmantarikṣaṁ yacchāntarikṣaṁ dṛṁhāntarikṣaṁ mā hiṁsīḥ.
Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Vāyuṣṭva' bhipātu mahyā svastyā chardiṣā śantamena tayā devatayā' ṅgirasvad dhruvā sīda (i). //12//

Rājñyasi prācī dig (i) virāḍasi dakṣiṇā dik (ii) samrāḍasi pratīcī dik (iii) svarāḍasyudīcī dig-(iv) adhipatnyasi bṛhatī dik (v). //13//

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe jyotiṣmatīm.
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Vāyuṣṭe' dhipatistayā devatayā'ṅgirasvad dhruvā sīda (i). //14//

Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Vārṣikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā' ṅgirasvad dhruve sīdatam (i). //15//

12. May the supreme Mason settle you on the back of the mid-space; you who are capacious and extensive with your fame. May you control the mid-space; make the mid-space steady; do no harm to the mid-space. May the wind protect you for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and good character, with great well-being and pleasing shelter. May you be seated firmly with that bounty of Nature shining bright. (1)

13. You are the Rājñī (queen) of the eastern region. (1) You are the Virāṭ (glorious sovereign) of the southern region. (2) You are the Samrāṭ, (empress) of the western region. (3) You are the Svarāṭ (autocrat) of the northern region. (4) You are the Adhipatnī (paramount queen) of the upward region. (5)

14. May the supreme Mason settle you, the luminous, on the back of the mid-space. May you control all the light for all the vital breath, for out-breath, and for through-breath. The wind is your lord. May you be seated firmly with that bounty of Nature shining bright. (1)

15. *Nabha* and *nabhasya* (*śrāvaṇa* and *bhādrapada*, i.e. July and August) are the two months of the rainy season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the rainy season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

इषश्चोर्जश्च शारदावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
शारदावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥१६॥

आयुर्मे पाहि प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्मे पाहि
श्रोत्रं मे पाहि वाचं मे पिन्व मनो मे जिन्वात्मानं मे पाहि ज्योतिर्मे यच्छ ॥ १७ ॥

मा छन्दः प्रमा छन्दः प्रतिमा छन्दो अस्रीवयश्छन्दः पङ्क्तिश्छन्द
उष्णिक् छन्दो बृहती छन्दोऽनुष्टुप् छन्दो विराट् छन्दो गायत्री छन्द—
स्त्रिष्टुप् छन्दो जगती छन्दः ॥ १८ ॥

पृथिवी छन्दोऽन्तरिक्षं छन्दो द्यौश्छन्दः समाश्छन्दो नक्षत्राणि छन्दो
वाक् छन्दो मनश्छन्दः कृषिश्छन्दो हिरण्यं छन्दो गौश्छन्दो
ऽजाश्छन्दोऽश्वश्छन्दः ॥ १९ ॥

Iṣaścorjaśca śāradāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṁmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-'ntarā dyāvāpṛthivī ime.
Śāradāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā' ṅgirasvad dhruve sīdatam (i). //16//

Āyurme pāhi (i) prāṇaṁ me pāhy-(ii) apānaṁ me pāhi (iii) vyānaṁ me pāhi (iv) cakṣurme pāhi (v) śrotraṁ me pāhi (vi) vācaṁ me pinva (vii) mano me jinvā-(viii) tmānaṁ me pāhi (ix) jyotirme yaccha (x). //17//

Mā chandaḥ (i) pramā chandaḥ (ii) pratimā chando (iii) asrīvayaśchandaḥ (iv) paṅktiśchanda (v) uṣṇik chando (vi) bṛhatī chando-(vii) 'nuṣṭup chando (viii) virāṭ chando (ix) gāyatrī chandas (x) triṣṭup chando (xi) jagatī chandaḥ (xii). //18//

Pṛthivī chando-(i) 'ntarikṣaṁ chando (ii) dyaućahndaḥ (iii) samāśchando (iv) nakṣatrāṇi chando (v) vāk chando (vi) manaśchandaḥ (vii) kṛṣiśchando (viii) hiraṇyaṁ chando (ix) gauśchando-(x) 'jāśchando-(xi) 'śvaśchandaḥ (xii). //19//

16. *Iṣa* and *ūrja (āśvina* and *kārttika*, i.e. September and October) are the two months of the autumn season. You are the internal cementing force of the fire. May heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two autumn months of the season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

17. O Lord, preserve my life. (1) Preserve my vital breath. (2) Protect my out-breath. (3) Protect my through-breath. (4) Preserve my vision. (5) Preserve my audition. (6) Keep my speech strong. (7) Gladden my mind. (8) Guard my soul. (9) Show me the light. (10)

18. Measured is the metre. (1) Well-measured is the metre. (2) Counter-measured is the metre. (3) Pleasing and strengthening is the metre. (4) The Paṅkti is a metre. (5) The Uṣṇik is a metre. (6) The Bṛhatī is a metre. (7) The Anuṣṭup is a metre. (8) The Virāṭ is a metre. (9) The Gāyatrī is a metre. (10) The Triṣṭup is a metre. (11) The Jagatī is a metre. (12)

19. The earth is joy. (1) The mid-space is joy. (2) The sky is joy. (3) The years are joy. (4) The constellations are joy. (5) The speech is joy. (6) The mind is joy. (7) The agriculture is joy. (8) The sheep is joy. (9) The cow is joy. (10) The goats are joy. (11) The horse is joy. (12)

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता
रुद्रा देवता ऽऽदित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवते—
न्द्रो देवता वरुणो देवता ॥ २० ॥

मूर्धाऽसि राड् ध्रुवाऽसि धरुणा धर्त्र्यसि धरणी ।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा ॥ २१ ॥

यन्त्री राड् यन्त्र्यसि यमनी ध्रुवाऽसि धरित्री ।
इषे त्वो—र्जे त्वा रय्यै त्वा पोषाय त्वा लोकं ता इन्द्रम् ॥ २२ ॥

आशुस्त्रिवृद्—भान्तः पञ्चदशो व्योमा सप्तदशो धरुण एकविंशः प्रतूर्तिरष्टादशो—
स्तपो नवदशो ऽभीवर्तः सविंशो वर्चो द्वाविंशः सम्भरणस्त्रयोविंशो
योनिश्चतुर्विंशो गर्भाः पञ्चविंशा ओजस्त्रिणवः क्रतुरेकत्रिंशः
प्रतिष्ठा त्रयस्त्रिंशो ब्रध्नस्य विष्टपं चतुस्त्रिंशो नाकः षट्त्रिंशो
विवर्तोऽष्टाचत्वारिंशो धर्त्रं चतुष्टोमः ॥ २३ ॥

Agnirdevatā (i) vāto devatā (ii) sūryo devatā (iii) candramā devatā (iv) vasavo devtā (v) rudrā devatā- (vi) "dityā devatā (vii) maruto devatā (viii) viśve devā devatā (ix) bṛhaspatirdevate-(x) ndro devatā (xi) varuṇo devatā(xii).//20//

Mūrdhā' si rāḍ (i) dhruvā' si dharuṇā (ii) dhartryasi dharaṇī (iii).
Āyuṣe tvā(iv) varcase tvā (v) kṛṣyai tvā (vi) kṣemāya tvā (vii). //21//

Yantrī rāḍ (i) yantryasi yamanī (ii) dhruvā'si dharitrī (iii).
Iṣe tvo-(iv) rje tvā (v) rayyai tvā (vi) poṣāya tvā (vii) lokaṁ (viii) tā (ix) indram (x). //22//

Āśustrivṛd (i) bhāntaḥ pañcadaśo (ii) vyomā saptadaśo (iii) dharuṇa ekaviṁśaḥ (iv) pratūrtiraṣṭādaśas-(v) tapo navadaśo-(vi) 'bhivarttaḥ saviṁśo (vii) varco dvāviṁśaḥ (viii) sambharaṇastrayoviṁśo (ix) yoniścaturviṁśo (x) garbhāḥ pañcaviṁśa (xi) ojastriṇavaḥ (xii) kraturekatriṁśaḥ (xiii) pratiṣṭhā trayastriṁśo (xiv) bradhnasya viṣṭapaṁ catustriṁśo (xv) nākaḥ ṣaṭtriṁśo (xvi) vivartto'ṣṭācatvāriṁśo (xvii) dhartraṁ catuṣṭomaḥ (xviii). //23//

20. Fire is divinity. (1) Wind is divinity. (2) The sun is divinity. (3) The moon is divinity. (4) The Vasus (bounties) are divinity. (5) The Rudras (vital breaths) are divinity. (6) The Ādityas (the twelve months) are divinity. (7) The Maruts (the cloud-bearing winds) are divinity. (8) The Viśvedevas (all the bounties of Nature) are divinity. (9) Bṛhaspati (the Jupiter) is divinity. (10) Indra (the lightning) is divinity. (11) Varuṇa (the ocean) is divinity. (12)

21. You are the apex, brilliant and bright. (1) You are set firm, supporting others. (2) You are sustainer like earth. (3) I invoke you for long life. (4) You for lustre. (5) You for farming. (6) You for comprehensive good. (7)

22. You are the controller, brilliant and bright. (1) You are controller as well as regulator. (2) You are set firmly and sustain others. (3) I invoke you for food; (4) for vigour; (5) for riches; (6) for nourishment. (7) Repeat here the verses beginning with the words *Lokaṁ* (XII.54), (8), *Tā* (XII. 55) (9) and *Indram* (XII.56). (10)

23. Quick is the Trivṛt (three-fold) praise-song. (1) Shining is the fifteen. (2) The space is the seventeen. (3) The supporter (i.e. the sun) is the twenty-one. (4) The extreme quickness is the eighteen. (5) The austerity is the nineteen. (6) The cycle of the year is the twenty. (7) The lustre is the twenty-two. (8) The maintenance is the twenty-three. (9) The womb is the twenty-four. (10) The embryos are the twenty-five. (11) The vigour is the twenty-seven. (12) The action is the thirty-one. (13) The basis of existence is the thirty-three. (14) The sun's station is the thirty-four. (15) The sorrowless station is the thirty-six. (16) The revolving world is the forty-eight. (17) The sustainer world is the four-fold praise-song. (18)

अग्नेर्भागोऽसि दीक्षाया आधिपत्यं ब्रह्म स्पृतं त्रिवृत्स्तोम
इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रं स्पृतं पञ्चदश स्तोमः
नृचक्षसां भागोऽसि धातुराधिपत्यं जनित्रं स्पृतं सप्तदश स्तोमः
मित्रस्य भागोऽसि वरुणस्याधिपत्यं दिवो वृष्टिर्वात स्पृत एकविंश स्तोमः ॥ २४ ॥

वसूनां भागोऽसि रुद्राणामाधिपत्यं चतुष्पात् स्पृतं चतुर्विंश स्तोम
आदित्यानां भागोऽसि मरुतामाधिपत्यं गर्भा स्पृताः पञ्चविंश स्तोमो
ऽदित्यै भागोऽसि पूष्ण आधिपत्यमोज स्पृतं त्रिणव स्तोमः
देवस्य सवितुर्भागोऽसि बृहस्पतेराधिपत्यं समीचीर्दिश स्पृताश्चतुष्टोम स्तोमः ॥ २५ ॥

यवानां भागोऽस्ययवानामाधिपत्यं प्रजा स्पृताश्चतुश्चत्वारिंश स्तोम
ऋभूणां भागोऽसि विश्वेषां देवानामाधिपत्यं भूतं स्पृतं त्रयस्त्रिंश स्तोमः ॥ २६ ॥

Agnerbhāgo' si dīkṣāyā ādhipatyaṁ brahma spṛtaṁ trivṛtstoma (i) indrasya bhāgo'si viṣṇorādhipatyaṁ kṣatraṁ spṛtaṁ pañcadaśa stomo (ii) nṛcakṣasāṁ bhāgo' si dhāturādhipatyaṁ janitraṁ spṛtaṁ saptadaśa stomo (iii) mitrasya bhāgo 'si varuṇasyādhipatyaṁ divo vṛṣṭirvāta spṛta ekaviṁśa stomaḥ (iv). //24//

Vasūnāṁ bhāgo'si rudrāṇāmādhipatyaṁ catuṣpāt spṛtaṁ caturviṁśa stoma (i) ādityānāṁ bhāgo' si marutāmādhipatyaṁ garbhā spṛtāḥ pañcaviṁśa stomo-(ii) 'dityai bhāgo' si pūṣṇa ādhipatyamoja spṛtaṁ triṇava stomo (iii) devasya saviturbhāgo'si bṛhaspaterādhipatyaṁ samīcīrdiśa spṛtāścatuṣṭoma stomaḥ (iv). //25//

Yavānāṁ bhāgo'syayavānāmādhipatyaṁ prajā spṛtāścatuścatvāriṁśa stoma (i) ṛbhūṇāṁ bhāgo' si viśveṣaṁ devānāmādhipatyaṁ bhūtaṁ spṛtaṁ trayastriṁśa stomaḥ (ii). //26//

24. You are the share of Agni (Fire); overlordship is of Dīkṣā (the consecration); Brahma (intellectual power) is preserved; and the praise-song is Trivṛt (3 × 3 = 9). (1) You are the share of Indra (lightning); overlordship is of Viṣṇu (sacrifice); Kṣatra (ruling power) is preserved; the praise-song is Pancadaśa (fifteen). (2) You are the share of Nṛcakṣas (the benefactors of men); overlordship is of Dhātṛ (the constructive impulse); Janitra (producing power) is preserved; the praise-song is Saptadaśa (seventeen). (3) You are the share of Mitra (Sun); the overlordship is of Varuṇa (ocean); Vṛṣṭi and Vāta (rain and wind) of the sky is preserved; the praise-song is Ekaviṁśa (twenty-one). (4)

25. You are the share of Vasus (the bounties); overlordship is of Rudras (terrible punishers); quadrupeds are preserved; the praise-song is Caturviṁśa (twenty-four). (1) You are the share of Ādityas (suns); overlordship is of Maruts (cloud-bearing winds); embryos are preserved; the praise-song is Pañcaviṁśa (twenty-five). (2) You are the share of Aditi (the eternity); overlordship is of Pūṣan (the nourisher); the vigour is preserved; the praise-song is Triṇava (3 × 9 = 27). (3) You are the share of the divine Savitṛ (the inspirer lord); overlordship is of Bṛahaspati (Jupiter); the benign quarters are preserved; the praise-song is Catuṣṭoma. (4)

26. You are the share of Yavas (the moon-lit fortnights); overlordship is of Ayavas (the moonless fortnights); progenies are preserved; the praise-song is Catuścatvāriṁśa (forty-four). (1) You are the share of Ṛbhus (the wise men); overlordship is of Viśvedevas (all the enlightened ones); all the beings are preserved; the praise-song is Trayastriṁśa (thirty-three). (2)

सहश्च सहस्यश्च हैमन्तिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
हैमन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ।२७।

एकयाऽस्तुवत प्रजा अधीयन्त प्रजापतिरधिपतिरासीत्
तिसृभिरस्तुवत ब्रह्मासृज्यत ब्रह्मणस्पतिरधिपतिरासीत्
पञ्चभिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत्
सप्तभिरस्तुवत सप्त ऋषयोऽसृज्यन्त धाताऽधिपतिरासीत् ॥ २८ ॥

नवभिरस्तुवत पितरोऽसृज्यन्तादितिरधिपत्न्यासी—
देकादशभिरस्तुवत ऋतवोऽसृज्यन्तार्तवा अधिपतय आसँ—
स्त्रयोदशभिरस्तुवत मासा असृज्यन्त संवत्सरोऽधिपतिरासीत्
पञ्चदशभिरस्तुवत क्षत्रमसृज्यतेन्द्रोऽधिपतिरासीत्
सप्तदशभिरस्तुवत ग्राम्याः पशवोऽसृज्यन्त बृहस्पतिरधिपतिरासीत् ॥ २९ ॥

Sahaśca sahasyaśca haimantikāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Haimantikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devata-yā 'ṅgirasvad dhruve sīdatam (i). //27//

Ekayā'stuvata prajā adhīyanta prajāpatiradhipatirāsīt (i) tisṛbhirastuvata brahmāsṛjyata brahmaṇaspatiradhipatirāsīt (ii) pañcabhirastuvata bhūtānyasṛjyanta bhūtānāṁ patiradhipatirāsīt (iii) saptabhirastuvata sapta ṛṣayo' sṛjyanta dhātā' dhipatirāsīt (iv). //28//

Navabhirastuvata pitaro' sṛjyantā' ditiradhipatnyāsīd-(i). ekādaśabhirastuvata ṛtavo'sṛjyantārtavā adhipataya āsañ-(ii) strayodaśabhirastuvata māsā asṛjyanta saṁvatsar-o'dhipatirāsīt (iii) pañcadaśabhirastuvata kṣatramasṛjya-tendro' dhipatirāsīt (iv) saptadasabhirastuvata grāmyāḥ paśavo'sṛjyanta bṛhaspatiradhipatirāsīt (v). //29//

27. *Sahas* and *sahasya (mārgaśīrṣa* and *pauṣa* i.e. November and December) are the two months of the winter season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of the winter season, just as the enlightened ones gather around the respledent Lord. May both of you be seated firmly by that divinity shining bright. (1)

28. He is praised with one; the creatures are created; the creator Lord is their sovereign. (1) He is praised with three; the intellectual power is created; the Lord of the intellectual power is its sovereign. (2) He is praised with five; the cosmic elements are created; Lord of the elements is their sovereign. (3) He is praised with seven; the seven seers are created; the creator of the universe is their sovereign. (4)

29. He is praised with nine; the elders are created; the eternity is their sovereign (1) He is praised with eleven; the seasons are created; Lords of the seasons are their sovereigns. (2) He is praised with thirteen; the months are created; the year is their sovereign. (3) He is praised with fifteen; the ruling power is created; the king is its sovereign. (4) He is praised with seventeen; the domestic animals are created; the Lord Supreme is their sovereign. (5)

नवदशभिरस्तुवत शूद्रार्यावसृज्येतामहोरात्रे अधिपत्नी आस्ता—
मेकविंशत्यास्तुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत्
त्रयोविंशत्यास्तुवत क्षुद्राः पशवोऽसृज्यन्त पूषाऽधिपतिरासीत्
पञ्चविंशत्यास्तुवतारण्याः पशवोऽसृज्यन्त वायुरधिपतिरासीत्
सप्तविंशत्याऽस्तुवत द्यावापृथिवी व्यैतां वसवो रुद्रा आदित्या अनुव्यायँस्त एवाधिपतय आसन्॥३०॥

नवविंशत्याऽस्तुवत वनस्पतयोऽसृज्यन्त सोमोऽधिपतिरासी—
देकत्रिंशताऽस्तुवत प्रजा असृज्यन्त यवाश्चायवाश्चाधिपतय आसं—
स्त्रयस्त्रिंशताऽस्तुवत भूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासी—
ल्लोकं तो इन्द्रम् ॥३१॥

Navadaśabhirastuvata śudrāryāvasṛjyetāmahorātre adhipatnī āstām (i) ekaviṁśatyāstuvataikaśaphāḥ paśa-vo'sṛjyanta varuṇo'dhipatirāsīt (ii) trayoviṁśatyāstuvata kṣudrāḥ paśavo'sṛjyanta pūṣā'dhipatirasīt (iii) pañcaviṁśatyā'stuvatāraṇyāḥ paśavo'sṛjyanta vāyuradhi-patirāsīt (iv) saptaviṁśatyā'stuvata dyāvāpṛthivī vyaitāṁ vasavo rudrā ādityā anuvyāyaṅsta evādhipataya āsan (v). //30//

Navaviṁśatyā'stuvata vanaspatayo'sṛjyanta somo'dhi-patirāsīd (i) ekātriṁśātā 'stuvata prajā asṛjyanta yavāścāyavāścādhipataya āsaṅ-(ii) strayastriṁśatā'stuvata bhūtanyaśāmyan prajāpatiḥ parameṣṭhyadhipatirāsīl- (iii) lokaṁ (iv) tā (v) indram (vi). //31//

30. He is praised with nineteen; the *śūdras* (labourers) and the *āryas* (employers) are created; Ahorātras (the pair of day and night) are their sovereigns. (1) He is praised with twenty-one; animals with solid hoofs are created; Varuna (the ocean) is their sovereign. (2) He is praised with twenty-three; the small animals are created; the Puṣan (nourisher) is their sovereign. (3) He is praised with twenty-five; the wild animals are created; Vāyu (the wind) is their sovereign. (4) He is praised with twenty-seven; the sky and earth are separated and thereafter Vasus (the elements), Rudras (vital breaths) and Ādityas (luminary bodies) follow and they themselves are sovereigns. (5)

31. He is praised with twenty-nine; the plants are created; Soma (medicinal herb) is their sovereign. (1) He is praised with thirty-one; the progeny is created; cereals and non-cereals are its sovereigns. (2) He is praised with thirty-three and cosmic elements calm down; the divine Supreme is sovereign then. (3) Repeat here the verses beginning with the words *Lokam* (XII.54), (4) *Tā* (XII.55), (5) and *'Indram'* (XII.56). (6)

अथ पञ्चदशोऽध्यायः ।

अग्ने जातान् प्र णुदा नः सपत्नान् प्रत्यजातान् नुद जातवेदः ।
अधि नो ब्रूहि सुमना अहेडँस्तव स्याम शर्मँस्त्रिवरूथ उद्भौ ॥ १ ॥

सहसा जातान् प्र णुदा नः सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व ।
अधि नो ब्रूहि सुमनस्यमानो वयं स्याम प्र णुदा नः सपत्नान् ॥ २ ॥

षोडशी स्तोम ओजो द्रविणं चतुश्चत्वारिंश स्तोमो वर्चो द्रविणम् ।
अग्नेः पुरीषमस्यप्सो नाम तां त्वा विश्वे अभि गृणन्तु देवाः ।
स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा यजस्व ॥ ३ ॥

ATHA PAÑCADAŚO' DHYĀYAḤ

Agne jātān pra ṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ.
Adhi no brūhi sumanā aheḍaństava syāma śarmaństrivarūtha udbhau (i). //1//

Sahasā jātān pra ṇudā naḥ sapatnān pratyajātāñjātavedo nudasva.
Adhi no brūhi sumanasyamāno vayaṁ syāma pra ṇudā naḥ sapatnān (i). //2//

Ṣoḍaśī stoma ojo draviṇaṁ (i) catuścatvāriṁśa stomo varco draviṇam (ii).
Agneḥ purīsamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ.
Stomapṛsthā ghṛtavatīha sīda prajāvadasme draviṇā yajasva(iii).//3//

CHAPTER FIFTEEN

1. O adorable Lord, drive away our rivals, who are born; and prevent those, who are yet to be born, O omniscient. Grace us with your friendly words free from anger. May we have happiness under your thrice-guarding and prosperous shelter. (1)

2. O omniscient Lord, drive away our rivals, who are born, with your tremendous force; and prevent those, who are yet to be born. Grace us with your words full of friendship. May you drive our rivals away, so that we remain unchallenged.(1)

3. The sixteen times repeated praise verse; vigour the wealth. (1) The forty-four times repeated praise-verse; lustre the wealth. (2) You, O lady, are the best content of the fire divine, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering melted butter, settle down here in the house and get us riches as well as children. (3)

एवश्छन्दो वरिवश्छन्दः शम्भूश्छन्दः परिभूश्छन्द आच्छच्छन्दो मनश्छन्दो व्यचश्छन्दः सिन्धुश्छन्दः समुद्रश्छन्दः सरिरं छन्दः ककुप्छन्द—
त्रिककुप्छन्दः काव्यं छन्दो अङ्कुपं छन्दो —पङ्क्तिश्छन्दः पदपङ्क्तिश्छन्दो विष्टारपङ्क्तिश्छन्दः क्षुरो भ्रजश्छन्दः ॥ ४ ॥

आच्छच्छन्दः प्रच्छच्छन्दः संयच्छन्दो वियच्छन्दो बृहच्छन्दो रथन्तरञ्छन्दो निकायश्छन्दो विवधश्छन्दो गिरश्छन्दो भ्रजश्छन्दः संस्तुप्छन्दोऽनुष्टुप्छन्द एवश्छन्दो वरिवश्छन्दो वयश्छन्दो वयस्कृच्छन्दो विष्पर्धाश्छन्दो विशालं छन्द—श्छदिश्छन्दो दूरोहणं छन्द—स्तन्द्रं छन्दो अङ्काङ्कं छन्दः ॥ ५ ॥

Evaśchando (i) varivaśchandaḥ (ii) śambhūśchandaḥ (iii) paribhūśchanda (iv) ācchacchando (v) manaśchando (vi) vyacaśchandaḥ (vii) sindhuśchandaḥ (viii) samudraśchandaḥ (ix) sariraṁ chandaḥ (x) kakup chandas-(xi) trikakupchandaḥ (xii) kāvyaṁ chando (xiii) aṅkupaṁ chando-(xiv) 'kṣarapaṅktiśchandaḥ (xv) padapaṅktiśchando (xvi) viṣṭārapaṅktiśchandaḥ(xvii) kṣuro bhrajaśchandaḥ (xviii). //4//

Ācchacchandaḥ (i) pracchacchandaḥ (ii) saṁyacchando (iii) viyacchando (iv) bṛhacchando (v) rathantarañchando (vi) nikāyaśchando (vii) vivadhaśchando (viii) giraśchando (ix) bhrajaśchandaḥ (x) saṁstup chando-(xi) 'nuṣṭupchanda (xii) evaśchando (xiii) varivaśchando (xiv) vayaśchando (xv) vayaskṛcchando(xvi) viṣpardhāśchando (xvii) viśālaṁ chandaś-(xviii) chadiśchando (xix) dūrohaṇaṁ chandas-(xx) tandraṁ chando (xxi) aṅkāṅkaṁ chandaḥ (xxii). //5//

4. *Eva* (this earth) is a *chanda,* (life-giving). (1) *Varivas* (the mid-space) is life-giving; (2) *Śambhū* (the sky) is life-giving. (3) *Paribhū* (the quarters) is life-giving. (4) *Ācchat* (the food) is life-giving. (5) *Manas* (the creator Lord) is life-giving. (6) *Vyacas* (the sun) is life-giving. (7) *Sindhu* (the in-breath) is life-giving. (8) *Samudra* (the mind) is life-giving. (9) *Sarira* (the speech) is life-giving. (10) *Kakup* (the out-breath) is life-giving. (11) *Trikakup* (the up-breath) is life-giving (12) *Kāvya* (the Veda) is life-giving. (13) *Aṅkupa* (Water) is life-giving. (14) *Akṣarapaṅkti* (the yonder world) is life-giving. (15) *Padapaṅkti* (this world) is life-giving (16) *Viṣṭārpaṅkti* (the intermediate quarters) is life-giving. (17) *Kṣuro-bhrajaḥ* (brigtly shining sun) is life-giving (18)

5. *Ācchat* (the food) is life-giving. (1) *Pracchat* (the clothing) is life-giving. (2) *Saṁyat* (the night) is life-giving. (3) Viyat (the day) is life-giving. (4) *Bṛhat* (the yonder world) is life-giving. (5) *Rathantara* (this world) is life-giving. (6) *Nikāya* (the wind) is life-giving. (7) *Vivadha* (the air) is life-giving. (8) *Gira* (the edibles) is life-giving. (9) *Bhraja* (the fire) is life-giving. (10) *Saṁstup* (the speech) is life-giving. (11) *Anuṣṭup* (the verse) is life-giving. (12) *Eva* (this earth) is life-giving. (13) *Varivas* (the mid-space) is life-giving. (14) *Vayaḥ* (the age) is life-giving. (15) *Vayaskṛt* (the digestive fire) is life-giving. (16) *Viṣpardhā* (the celestial world) is life-giving. (17) *Viśāla* (the spacious earth) is life-giving. (18) *Chadi* (the air) is life-giving. (19) *Dūrohaṇa* (the inaccessible sun) is life-giving. (20) *Tandra* (the sleep) is life-giving. (21) and *aṅkāṅka* (the water) is life-giving. (22).

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वा—न्वित्या दिवा दिवं जिन्व
सन्धिनाऽन्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना पृथिव्या पृथिवीं जिन्व
विष्टम्भेन वृष्ट्या वृष्टिं जिन्व प्रवयाऽह्नाऽहर्जिन्वा—नुया रात्र्या रात्रीं जिन्वो—
शिजा वसुभ्यो वसूञ्जिन्व प्रकेतेनादित्येभ्य आदित्याञ्जिन्व ॥ ६ ॥

तन्तुना रायस्पोषेण रायस्पोषं जिन्व संसर्पेण श्रुताय श्रुतं जिन्वै—डेनौषधीभिरोषधीर्जिन्वो—
त्तमेन तनूभिस्तनूर्जिन्व वयोधसाधीतेनाधीतं जिन्वा—भिजिता तेजसा तेजो जिन्व ॥ ७ ॥

प्रतिपदसि प्रतिपदे त्वा ऽनुपदस्यनुपदे त्वा सम्पदसि सम्पदे त्वा तेजोऽसि तेजसे त्वा ॥८॥

त्रिवृदसि त्रिवृते त्वा प्रवृदसि प्रवृते त्वा विवृदसि विवृते त्वा सवृदसि सवृते त्वा
ऽऽक्रमोऽस्याक्रमाय त्वा संक्रमोऽसि संक्रमाय त्वो—त्क्रमोऽस्युत्क्रमाय त्वो—
त्क्रान्तिरस्युत्क्रान्त्यै त्वा ऽधिपतिनोर्जोर्जं जिन्व ॥ ९ ॥

Raśminā satyāya satyaṁ jinva (i) pretinā dharmaṇā dharmaṁ jinvā-(ii) nvityā divā divaṁ jinva (iii) sandhinā-'natarikṣeṇāntarikṣaṁ jinva (iv) pratidhinā pṛthivyā pṛthivīṁ jinva (v) viṣṭambhena vṛṣṭyā vṛṣṭiṁ jinva (vi) pravayā'hnā 'harjinvā- (vii) nuyā rātryā rātriṁ jinvo-(viii) śijā vasubhyo vasūñ jinva (ix) praketenādityebhya ādityāñ jinva (x). //6//

Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva (i) saṁsarpeṇa śrutāya śrutaṁ jinv-(ii)aidenauṣadhībhiroṣadhīrjinv-(iii) ottamena tanūbhistanūrjinva (iv) vayodhasādhītenādhītaṁ jinv-(v) ābhijitā tejasā tejo jinva (vi). //7//

Pratipadasi pratipade tvā-(i) 'nupadasyanupade tvā (ii) sampadasi sampade tvā (iii) tejo'si tejase tvā (iv). //8//

Trivṛdasi trivṛte tvā (i) pravṛdasi pravṛte tvā (ii) vivṛdasi vivṛte tvā (iii) savṛdasi savṛte tvā-(iv) kramo' syākramāya tvā (v) saṅkramo' si saṅkramāya tvo- (vi) tkramo'-syutkramāya tvo-(vii) tkrāntirasyutkrāntyai tvā- (viii) 'dhipatinorjorjaṁ jinva (ix). //9//

6. With the truth flooded with light, seek the truth. (1) With well-considered duty, seek your duty. (2) With continuous search for the heavenly light, seek that light. (3) With the research in mid-space, seek the mid-space. (4) With the earth supporting all, seek this earth. (5) With the rain sustaining the life, seek the rain. (6) With the brilliant day, seek the day. (7) With the night following the day, seek the night. (8) With the desire for riches, seek riches. (9) With the knowledge of the months, seek the months. (10)

7. By increment, promote riches and nourishment with riches and nourishment. (1) By imparting, promote knowledge for the sake of knowledge. (2) By cultivation of earth, promote plants with plants. (3) By excellence, promote physique with physique. (4) By long age, promote studies with studies. (5) By conquest, promote lustre with lustre. (6)

8. You are *pratipad* (wealth covetable); for covetable wealth I invoke you. (1) You are *anupad* (wealth to be followed); to follow I invoke you. (2) You are *sampad* (wealth acquired); for acquisition, I invoke you. (3) You are *tejas* (lustre); for lustre, I invoke you. (4)

9. O desirable lady, you are *trivṛt* (endowed with three qualities - Satva, Rajas and Tamas); for the three qualities I invoke you. (1) You are *pravṛt* (exhorter for activities); for exhortation I invoke you. (2) You are *vivṛt* (expander of activities); for expansion I invoke you. (3) Your are *savṛt* (harmonizer of activities); for harmonization I invoke you. (4) You are *ākrama* (aggressive); for aggression's sake, I invoke you. (5) You are *saṁkrama* (unifier); for unification's sake, I invoke you. (6) You are *utkrama* (ascending); for ascendance's sake I invoke you. (7) You *utkrānti* (radical revolution); for revolution's sake I invoke you. (8) With energy as the lord, promote energy. (9)

राज्ञ्यसि प्राची दिग्वसवस्ते देवा अधिपतयोऽग्निर्हेतीनां प्रतिधर्त्ता त्रिवृत्त्वा स्तोमः पृथिव्याꣳ श्रयत्वाज्यमुक्थमव्यथायै स्तभ्नातु रथन्तरꣳ साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १० ॥

विराडसि दक्षिणा दिग्रुद्रास्ते देवा अधिपतय इन्द्रो हेतीनां प्रतिधर्त्ता पञ्चदशस्त्वा स्तोमः पृथिव्याꣳ श्रयतु प्र उगमुक्थमव्यथायै स्तभ्नातु बृहत्साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ ११ ॥

सम्राडसि प्रतीची दिगादित्यास्ते देवा अधिपतयो वरुणो हेतीनां प्रतिधर्त्ता सप्तदशस्त्वा स्तोमः पृथिव्याꣳ श्रयतु मरुत्वतीयमुक्थमव्यथायै स्तभ्नातु वैरूपꣳ साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्त्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १२ ॥

Rājñyasi prācī dig vasavaste devā adhipatayo' gnirhetīnāṁ pratidhartā trivṛt tvā stomaḥ pṛthivyām̐ śrayatvājyamukthamavyathāyai stabhnātu rathantaram̐ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savrge loke yajamānaṁ ca sādayantu (i). //10//

Virāḍasi dakṣiṇā dig rudrāste devā adhipataya indro hetīnāṁ pratidhartā pañcadaśastvā stomaḥ pṛthivyām̐ śrayatu pra ugamukthamavyathāyai stabhnātu bṛhatsāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //11//

Samrādasi pratīcī dig ādityāste devā adhipatayo varuṇo hetīnāṁ pratidhartā saptadaśastvā stomaḥ pṛthivyāṁ śrayatu marutvatīyamukthamavyathāyai stabhnātu vairūpam̐ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savarge loke yajamānaṁ ca sādayantu (i). //12//

10. You are *rājñī* (queen); the region is eastern; Vasus (planetary abodes) are your overlord Nature's bounties. Agni (adorable Lord) is your warder off of the hostile weapons. May the *trivṛt* (of three verses) praise-song help to establish you on the earth. May the *ājya* (early morning) litany keep you firm against slipping. May the *rathantara sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

11. You are *virāṭ* (great ruler); the region is southern; Rudras (winds of mid-space) are your overlord Nature's bounties. Indra (resplendent Lord) is your warder off of the hostile weapons. May the *pañcadaśa* (of fifteen verses) praise-song help to establish you on the earth. May the *pra uga* (second morning) litany keep you firm against slipping. May the *bṛhat sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

12. You are *samrāṭ* (sovereign ruler); region is western; Ādityas (the suns) are your overlord Nature's bounties. Varuṇa (venerable Lord) is your warder off of the hostile weapons. May the *saptadaśa* (of seventeen verses) praise-song help to establish you on the earth. May the *marutvatīya* (midday) litany keep you firm against slipping. May the *vairūpa sāman* establish you securely, in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

स्वराडस्युदीची दिङ्मरुतस्ते देवा अधिपतयः सोमो हेतीनां प्रतिधर्तैकविंशस्त्वा स्तोमः पृथिव्यां श्रयतु निष्केवल्यमुक्थमव्यथायै स्तभ्नातु वैराजं साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १३ ॥

अधिपत्न्यसि बृहती दिग्विश्वे ते देवा अधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्ता त्रिणवत्रयस्त्रिंशौ त्वा स्तोमौ पृथिव्यां श्रयतां वैश्वदेवाग्निमारुते उक्थे अव्यथायै स्तभ्नीतां शाक्वररैवते सामनी प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १४ ॥

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगृत्सश्च रथौजाश्च सेनानीग्रामण्यौ ।
पुञ्जिकस्थला च क्रतुस्थला चाप्सरसौ दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेतिस्तेभ्यो
नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १५ ॥

Svarāḍasyudīcī diṅmarutaste devā adhipatayaḥ somo hetīnāṁ pratidhartaikaviṁśastvā stomaḥ pṛthivyāṁ śrayatu niṣkevalyamukthamavyathāyai stabhnātu vairājaṁ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //13//

Adhipatnyasi bṛhatī dig viśve te devā adhipatayo bṛhaspatirhetīnāṁ pratidhartā triṇavatrayastriṁśau tvā stomau pṛthivyāṁ śrayatāṁ vaiśvadevāgnimārute ukthe avyathāyai stabhnītaṁ śākvararaivate sāmanī pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //14//

Ayaṁ puro harikeśaḥ sūryaraśmistasya rathagṛtsaśca rathaujāśca senānīgrāmaṇyau. Puñjikasthalā ca kratusthalā cāpsarasau daṅkṣṇavaḥ paśavo hetiḥ pauruṣeyo vadhaḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i) //15//

13. You are *svarāṭ* (independent ruler); the region is northern; Maruts (cloud-bearing winds) are your overlord Nature's bounties. Soma (blissful Lord) is your warder off of the hostile weapons. May the *ekaviṁśa* (of twenty-one verses) praise-song help to establish you on the earth. May the *niṣkaivalya* (afternoon) litany keep you firm against slipping. May the *vairāja sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

14. You are *adhipatnī* (paramount ruler); the region is upward; Viśvedevas (all Nature's Bounties) are your warder off of the hostile weapons. May the *triṇava* (of twenty-seven verses) and the *trayastriṁśa* (of thirty-three verses) praise-song help to establish you on the earth. May the *vaiśvadeva* and the *agnimāruta* (evening) litanies keep you firm against slipping. May the *śākvara* and *raivata sāmans* (chants) establish you securely in the mid-space. May the seers, foremost among the enlightned ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

15. This, in front, is the golden-tressed (fire) beaming like sun. His army commander is *rathagṛtsa* (skilled in chariot-warfare) and his civil administrator is *rathaujas* (powerful with chariot). *Puñjikasthalā* (well-organised) and *kratusthalā* (efficient in working) are his executives (*apsaras*). Stinging creatures are his weapon *(heti)*, execution of men is his extraordinary weapon *(praheti)*. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्यौ ।
मेनका च सहजन्या चाप्सरसौ यातुधाना हेती रक्षांसि प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १६ ॥

अयं पश्चाद्विश्वव्यचास्तस्य रथप्रोतश्चासमरथश्च सेनानीग्रामण्यौ ।
प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसौ व्याघ्रा हेतिः सर्पाः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १७ ॥

अयमुत्तरात्संयद्वसुस्तस्य तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामण्यौ ।
विश्वाची च घृताची चाप्सरसावापो हेतिर्वातः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १८ ॥

अयमुपर्यर्वाग्वसुस्तस्य सेनजिच्च सुषेणश्च सेनानीग्रामण्यौ ।
उर्वशी च पूर्वचित्तिश्चाप्सरसाववस्फूर्जन् हेतिर्विद्युत्प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १९ ॥

Ayaṁ dakṣiṇā viśvakarmā tasya rathasvanaśca rathecitraśca senānīgrāmaṇyau. Menakā ca sahajanyā cāpsarasau yātudhānā hetī rakṣāṁsi prahetistebhyo namo astu te no-'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //16//

Ayaṁ paścād viśvavyacāstasya rathaprotaścāsamarathaśca senānīgrāmaṇyau. Pramlocantī cānumlocantī cāpsarasau vyāghrā hetiḥ sarpāḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //17//

Ayamuttarāt saṁyadvasustasya tārkṣyaścāriṣṭanemiśca senānīgrāmaṇyau. Viśvācī ca ghṛtācī cāpsarasāvāpo hetirvātaḥ prahetistebhyo namo astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //18//

Ayamuparyarvāgvasustasya senajicca suṣeṇaśca senānīgrāmaṇyau. Urvaśī ca pūrvacittiścāpsarasāvavasphūrjan hetirvidyut prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i).//19//

16. This, on the right hand, is the performer of all the actions (wind). His army commander is *rathasvana* (owner of the roaring chariot) and his civil administrator is *rathecitra* (owner of painted chariot). *Menakā* (revered by people) and *sahajanyā* (popular with people) are his executives. Germs are his weapon; viruses are his extra-ordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

17. This, behind, is the all-illuminator (sun). His army commander is *rathaprota* (firmly set in the chariot) and his civil administrator is *asamaratha* (owning a matchless chariot). *Pramlocantī* (approachable by people) and *anumlocantī* (visiting people frequently) are his executives. Tigers are his weapon; serpents are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

18. This on the left, is the lord, who is approached for riches (the sacrifice). His army commander is *tārkṣya* (fast moving in the mid-space) and his civil administrator is *ariṣṭanemi* (one whose fellies are unbreakable). *Viśvācī* (enjoying all the comforts) and *ghṛtācī* (enjoying plenty of butter) are his executives. Waters are his weapon; the gales are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

19. This, above is the pourer of wealth (the cloud). His army commander is *senajit* (conqueror of army) and his civil administrator is *suṣeṇa* (one with well-equipped force). *Urvaśī* (aspiring) and *pūrvacitti* (pleasing to people) are his executives. Thunder is his weapon; lightning is his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम्। अपां रेतांसि जिन्वति ॥ २० ॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः। मूर्धा कवी रयीणाम् ॥ २१ ॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत। मूर्ध्नो विश्वस्य वाघतः ॥ २२ ॥

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥ २३ ॥
अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥ २४ ॥
अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥ २५ ॥

Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā ayam.
Apāṁ retāṁsi jinvati (i). //20//

Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.
Mūrdhā kavī rayiṇām (i). //21//

Tvāmagne puṣkarādadhyatharvā niramanthata.
Mūrdhno viśvasya vāghataḥ (i). //22//

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhih.
Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham (i). //23//

Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam.
Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha (i). //24//

Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe.
Gaviṣṭhiro namasā stomamagnau dvivīva rukmamuruvyañcamaśret (i). //25//

20. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. (1)

21. This fire divine is the master of hundreds of strengths, nay master of thousands of strengths. This omnivisoned one is the apex of all the riches. (1)

22. O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (1)

23. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)

24. At the approach of dawns, who come like cows, the sacred fire is kindled with fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.(1)

25. To him the wise, the adorable, strong and the showerer of benefits, we sing forth our song of praise, and present our homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. (1)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥ २६ ॥
जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ २७ ॥
त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वने-वने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ २८ ॥
सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये । वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥ २९ ॥
सं समिद्युवसे वृषन्नग्ने विश्वान्यर्य आ । इडस्पदे समिध्यसे स नो वसून्या भर ॥ ३० ॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ.
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe (i). //26//

Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase.
Ghṛtapratīko bṛhatā divispṛśā dyumad vibhāti bharatebhyaḥ śuciḥ (i). //27//

Tvāmagne aṅgiraso guhāhitamanvavindañchiśriyāṇaṁ vane vane.
Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ sahasasputramaṅgiraḥ (i). //28//

Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye.
Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate (i). //29//

Saṁ samidyuvase vṛṣanngne viśvānyarya ā.
Iḍaspade samidhyase sa no vasūnyā bhara (i). //30//

26. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind. (1)

27. The glory of the powerful adorable Lord, the protector of men, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. (1)

28. O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees call you, O dearest Lord, the source of strength. (1)

29. Friends, offer best homage and praise to the fire divine, the most liberal benefactor of men, and the powerful son of strength. (1)

30. O fire-divine, showerer of wealth, being the lord, you bring each and every one to a concord. You are kindled at the place of praiseworthy actions. As such, may you bring riches to us. (1)

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः। शोचिष्केशं पुरुप्रियाग्ने हव्याय वोढवे ॥ ३१ ॥
एना वो अग्निं नमसोर्जो नपातमा हुवे। प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥३२॥
विश्वस्य दूतममृतं विश्वस्य दूतममृतम्। स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ॥३३॥
स दुद्रवत्स्वाहुतः स दुद्रवत्स्वाहुतः। सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥३४॥
अग्ने वाजस्य गोमत ईशानः सहसो यहो। अस्मे धेहि जातवेदो महि श्रवः ॥ ३५ ॥
स इधानो वसुष्कविरग्निरीडेन्यो गिरा। रेवदस्मभ्यं पुर्वणीक दीदिहि ॥ ३६ ॥
क्षपो राजन्नुत त्मनाऽग्ने वस्तोरुतोषसः। स तिग्मजम्भ रक्षसो दह प्रति ॥ ३७ ॥

Tvāṁ citraśravastama havante vikṣu jantavaḥ.
Śociṣkeśaṁ purupriyāgne havyāya voḍhave (i). //31//

Enā vo agniṁ namasorjo napātamā huve.
Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtamamṛtam (i). //32//

Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ.
Sa yojate aruṣā viśvabhojasā sa dudravatsvāhutaḥ (i). //33//

Sa dudravatsvāhutaḥ sa dudravatsvāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām (i). //34//

Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dhehi jātavedo mahi śravaḥ (i). //35//

Sa idhāno vasuṣkaviragnirīḍenyo girā.
Revadasmabhyaṁ purvaṇīka dīdihi (i). //36//

Kṣapo rājannuta tmanā'gne vastorutoṣasaḥ.
Sa tigmajambha rakṣaso daha prati (i). //37//

31. O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. (1)

32. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobsrtructed, served with sacrifices, free from violence and the immortal messenger of all. (1)

33. The immortal messenger of all, the immortal messenger of all. May He harness His brilliant, all-supporting elements to His cosmic chariot. When earnestly invoked, He is attained quickly. (1)

34. When earnestly invoked, He is attained quickly. When earnestly invoked, He is attained quickly. May the dedicated offerings of the people proceed to Him, who is the bestower of abundant food, adorable and accomplisher of great deeds. (1)

35. O fire divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. (1)

36. He, the fire divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. (1)

37. O shining fire divine, may you drive off at night and at dawn the pollutants with your sharp flames.(1)

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः । भद्रा उत प्रशस्तयः ॥ ३८ ॥
भद्रा उत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये । येना समत्सु सासहः ॥ ३९ ॥
येना समत्सु सासहोऽव स्थिरा तनुहि भूरि शर्धताम् । वनेमा ते अभिष्टिभिः ॥ ४० ॥
अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ ४१ ॥
सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥ ४२ ॥
उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥ ४३ ॥

Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ.
Bhadrā uta praśastayaḥ (i). //38//

Bhadrā uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye.
Yenā samatsu sāsahaḥ (i). //39//

Yenā samatsu sāsaho' va sthirā tanuhi bhūri śardhatām.
Vanemā te abhiṣṭibhiḥ (i). //40//

Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ.
Astamarvanta āśavo' staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara (i). //41//

So Agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ.
Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara (i). //42//

Ubhe suścandra sarpiṣo darvī śrīṇīṣa āsani.
Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara (i). //43//

38. May the fire, to whom all our offerings are surrendered, be propitious to us. O blessed Lord, may your gifts be beneficial to us; may the worship, we offer, be fruitful and may our praises bring us bliss. (1)

39. May our praises bring us bliss. For the struggle against the devilish tendencies, make up your benevolent mind, by which you win those battles.(1)

40. By which you win those battles. Disarm those, who try to use force against us. May we win with your encouragements. (1)

41. I glorify that adorable Lord, who provides habitations, gives shelter to milch-kine and the fleet-footed coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. (1)

42. He is the adorable Lord, praised as the giver of dwellings, to whom the milch-kine, the swift-paced horses and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. (1)

43. O adorable, Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladlefuls at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. (1)

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम् । ऋध्यामा त ओहैः ॥ ४४ ॥
अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीर्ऋतस्य बृहतो बभूथ ॥ ४५ ॥

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥ ४६ ॥
अग्निꣳ होतारं मन्ये दास्वन्तं वसुꣳ सूनुꣳ सहसो जातवेदसं विप्रं न जातवेदसम् ।

य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥ ४७ ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमꣳ रयिं दाः ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४८ ॥

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ (i). //44//

Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ. Rathīrṛtasya bṛhato babhūtha (i). //45//

Ebhirno arkairbhavā no arvāṅ svarṇa jyotiḥ. Agne viśvebhiḥ sumanā anīkaiḥ (i). //46//

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibharāṣṭimanu vaṣṭi śociṣā "juhvānasya sarpiṣaḥ (i). //47//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ (i). Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāḥ (ii). Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ (iii). //48//

44. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. (1)

45. O adorable Lord, you are the chariot-master to guide us along our auspicious, vigorous, efficacious, truthful and benevolent paths. (1)

46. O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance. (1)

47. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquified butter, which is offered in oblations, with his flames, he invokes the Nature's bounties. (1)

48. O adorable Lord, you are closest to us, as well as our protector. Be gracious and kind to our kins. (1)
Adored for riches and famous for wealth, come and bestow most effulgent affluence on us. (2)
We do pray to you, O most radiant and illuminating Lord, for happiness of our friends. (3)

येन ऋषयस्तपसा सत्रमायन्निन्धाना अग्निं स्वराभरन्तः ।
तस्मिन्नहं नि दधे नाके अग्निं यमाहुर्मनव स्तीर्णबर्हिषम् ॥ ४९ ॥

तं पत्नीभिरनु गच्छेम देवाः पुत्रैर्भ्रातृभिरुत वा हिरण्यैः ।
नाकं गृभ्णानाः सुकृतस्य लोके तृतीये पृष्ठे अधि रोचने दिवः ॥ ५० ॥

आ वाचो मध्यमरुहद्भुरण्युरयमग्निः सत्पतिश्चेकितानः ।
पृष्ठे पृथिव्या निहितो दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ॥ ५१ ॥

अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन् ।
विभ्राजमानः सरिरस्य मध्य उप प्र याहि दिव्यानि धाम ॥ ५२ ॥

सम्प्रच्यवध्वमुप सम्प्रयाताग्ने पथो देवयानान् कृणुध्वम् ।
पुनः कृण्वाना पितरा युवानाऽन्वाताꣳसीत् त्वयि तन्तुमेतम् ॥ ५३ ॥

Yena ṛṣayastapasā satramāyannindhānā agniṁ svarābharantaḥ.
Tasminnahaṁ ni dadhe nāke agniṁ yamāhurmanava stīrṇabarhiṣam (i). //49//

Taṁ patnībhiranu gacchema devāḥ putrairbhrātṛbhiruta vā hiraṇyaiḥ.
Nākaṁ gṛbhṇāṇāḥ sukṛtasya loke tṛtīye pṛṣṭhe adhi rocane divaḥ (i). //50//

Ā vāco madhyamaruhadbhuraṇyurayamagniḥ satpatiśceki-tānaḥ.
Pṛṣṭhe pṛthivyā nihito davidyutadadhaspadaṁ kṛṇutāṁ ye pṛtanyavaḥ (i). //51//

Ayamagnirvīratamo vayodhāḥ sahasriyo dyotatāmaprayu-cchan.
Vibhrājamānaḥ sarirasya madhya upa pra yāhi divyāni dhāma (i). //52//

Sampracyavadhvamupa samprayātāgne patho devayānān kṛṇudhvam.
Punaḥ kṛṇvānā pitarā yuvānā' nvātāṁsīt tvayi tantume-tam (i). //53//

49. By that austerity, with which the seers come to the session of the sacrifice, kindling fire divine and obtaining the world of light, I place the fire in the sorrowless world, which the discerning sages describe as full of all provisions required for the sacrifice. (1)

50. O bounties of Nature, may we follow that fire divine along with our wives, with sons, with brothers as well as with our treasures of gold, reaching that sorrowless world, which is earned by virtuous deeds, is situated, as if, on the third plane and is full of celestial glow. (1)

51. This fire divine, sustainer of the universe, protector of the virtuous and awakener of all, ascends to the heart of the prayer. Having been placed on the surface of the earth, he shines brightly. May he subjugate those, who plan to assemble armies to fight against us. (1)

52. This fire divine is the bravest among brave; he is bestower of strength; he is able to face a thousand opponents at a time. May he shine all around, without negligence. May he, move gloriously over these worlds as well as the divine abodes. (1)

53. O men, move forward to welcome. Come from all sides to meet him. O fire divine, make the paths of the enlightened ones secure. May the parents, rejuvenated with new vigour, spin out this thread of offsprings under your protection. (1)

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳ सृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥ ५४ ॥

येन वहसि सहस्रं येनाग्ने सर्ववेदसम् । तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ५५ ॥

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्न आ रोहाथा नो वर्धया रयिम् ॥ ५६ ॥
तपश्च तपस्यश्च शैशिरावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
शैशिरावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद्ध्रुवे सीदतम् ॥ ५७ ॥
परमेष्ठी त्वा सादयतु दिवस्पृष्ठे ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
सूर्यस्तेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ ५८ ॥
लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन् ॥ ५९ ॥

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāma-
yaṁ ca.
Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca
sīdata (i). //54//

Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave (i). //55//

Ayaṁ te yonirṛtviyo yato jāto arocathā.
Taṁ jānannagna ā rohāthā no vardhayā rayim (i). //56//

Tapaśca tapasyaśca śaiśirāvṛtū agnerantaḥśleṣo'si kalpe-
tāṁ dyāvāpṛthivī kalpantāmāpa oṣdhayaḥ kalpantāmag-
nayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ
samanaso'ntarā dyāvāpṛthivī ime. Śaiśirāvṛtū
abhikalpamānā indramiva devā abhiśaṁviśantu tayā
devatayā 'ṅgirasvad dhruve sīdatam (i). //57//

Parameṣṭhī tvā sādayatu divaspṛṣṭhe jyotiṣmatīm.
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Sūryaste' dhipatistayā devatayā' ṅgirasvad dhruvā sīda (i).
//58//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasminyonāvasīṣadan (i). //59//

54. O fire divine, wake up. Keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms, all the enlightened ones and the sacrificer occupy good positions. (1)

55. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss (1)

56. O fire divine,this is your right place of birth, in all seasons, whence, as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow. (1)

57. *Tapas* and *tapasya (māgha and phālguna,* i.e January and February) are the two months of the intense cold season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establising my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of intense cold, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

58. May the Lord of the highest realm settle you, the luminous, on the back of heaven. May you control all the light for all the vital breath, for out-breath, and for through-breath. The sun is your Lord. May you be seated firmly by that bounty of Nature shining bright. (1)

59. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord as well as the Lord supreme has set you in this abode. (1)

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥ ६० ॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ६१ ॥
प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातो अनुवाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥ ६२ ॥
आयोष्ट्वा सदने सादयाम्यवतश्छायायां समुद्रस्य हृदये ।
रश्मीवतीं भास्वतीमा या द्यां भास्या पृथिवीमोर्वन्तरिक्षम् ॥ ६३ ॥
परमेष्ठी त्वा सादयतु दिवस्पृष्ठे व्यचस्वतीं प्रथस्वतीं दिवं यच्छ दिवं दृꣳह दिवं मा हिꣳसीः ।
विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
सूर्यस्त्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥ ६४ ॥
सहस्रस्य प्रमाऽसि सहस्रस्य प्रतिमाऽसि सहस्रस्योन्माऽसि साहस्रोऽसि सहस्राय त्वा ॥६५॥

Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnyaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ (i). //60//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //61//

Prothadaśvo na yavase 'viṣyanyadā mahaḥ saṁvaraṇā-dvayasthāt.
Ādasya vāto anuvāti śociradha sma te vrajanaṁ kṛṣṇamasti (i). //62//

Āyoṣṭvā sadane sādayāmyavataśchāyāyāṁ samudrasya hṛdaye.
Raśmīvatīṁ bhāsvatīmā yā dyāṁ bhāsyāpṛthivīmor-vantarikṣam (i). //63//

Parameṣṭhī tvā sādayatu divaspṛṣṭhe vyacasvatīṁ prathasvatīṁ divaṁ yaccha divaṁ dṛṁha divaṁ mā hiṁsīḥ.
Viśvasmai praṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Sūryastvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ngirasvad dhruve sīdatam (i). //64//

Sahasrasya pramā 'si (i) sahasrasya pratimā 'si(ii) sahasrasyonmā 'si (iii) sāhasro 'si (iv)sahasrāya tvā (v). //65//

60. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)

61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)

62. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast enclosing forest, then the wind fans its flame; and the route, through which it passes, gets scorched, and is turned black. (1)

63. I settle you in the home of a man destined to live long, under the shelter of a protector and in the heart of delightful surroundings—you, who are luminous, illuminating the whole sky, the earth and the vast mid-space with your brightness. (1)

64. May the Lord of the highest realm settle you on the back of heaven— you who are capacious and extended far and wide. May you control the heaven, make the heaven steady, and do no injury to heaven. For the sake of all the vital breath, out-breath, through-breath, upward-breath, for good repuation, for good character, may the sun protect you with fullest well-being, good shelter and happiness. May both of you be seated firmly by that bounty of Nature shining bright. (1)

65. O adorable Lord, you are the measure of thousands. (1) You are the symbol of thousands. (2) You are equivalent to thousands. (3) You are having thousands. (4) I invoke you for the sake of thousands. (5)

अथ षोडशोऽध्यायः ।

नमस्ते रुद्र मन्यव उतो त इषवे नमः । बाहुभ्यामुत ते नमः ॥ १ ॥

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी । तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि ॥२॥

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ३ ॥

शिवेन वचसा त्वा गिरिशाच्छा वदामसि । यथा नः सर्वमिज्जगदयक्ष्मं सुमना असत् ॥ ४ ॥

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहींश्च सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्योऽधराचीः परा सुव ॥ ५ ॥

ATHA ṢOḌAŚO' DHYĀYAḤ

Namaste rudra manyava uto ta iṣave namaḥ. Bāhubhyāmuta te namaḥ (i). //1//

Yā te rudra śivā tanūraghorā 'pāpakāśinī. Tayā nastanvā śantamayā giriśantābhi cākaśīhi (i). //2//

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivāṁ giritra tāṁ kuru ma hiṁsīḥ puruṣaṁ jagat (i). //3//

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā asat (i). //4//

Adhyavocadadhivaktā prathamo daivyo bhiṣak. Ahīṁsca sarvāñ jambhayantsarvāsca yātudhānyo' dharācīḥ parāsuva (i). //5//

CHAPTER SIXTEEN

1. O terrible Lord, we bow in humble reverence to your righteous wrath; we bow in reverence to your arrow as well; we bow in reverence to your both the arms also. (1)

2. O terrible Lord, with that one of your forms, which is auspicious, not dreadful, and is benign in appearance, O lover of mountains, with that most pleasing form, be kind enough to look at us. (1)

3. O lover of mountains, the arrow you hold in your hand to shoot, O protector in the mountains, make that arrow auspicious, so that it may not kill man or other living beings. (1)

4. O Lord of mountains, we salute you with auspicious hymns, so that all our living beings may be free from diseases and be hail and hearty. (1)

5. As the first ordainer and the divine physician, you have instructed us. Destroying all the serpents, may you drive away all the penetrating germs. (1)

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।
ये चैनꣳ रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषाꣳ हेड ईमहे ॥ ६ ॥
असौ योऽवसर्पति नीलग्रीवो विलोहितः । उतैनं गोपा अदृश्रन्नदृश्रन्नुदहार्यः स दृष्टो मृडयाति नः ॥७॥
नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे । अथो ये अस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥ ८ ॥
प्रमुञ्च धन्वनस्त्वमुभयोरार्त्न्योर्ज्याम् । याश्च ते हस्त इषवः परा ता भगवो वप ॥ ९ ॥
विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ२ उत ।
अनेशन्नस्य या इषव आभुरस्य निषङ्गधिः ॥ १० ॥
या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः । तयाऽस्मान्विश्वतस्त्वमयक्ष्मया परि भुज ॥ ११ ॥

Asau yastāmro aruṇa uta babhruḥ sumaṅgalaḥ. Ye cainaṁ rudrā abhito dikṣu śritāḥ sahasraśo 'vaiṣāṁ heḍa īmahe (i). //6//

Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utainaṁ gopā adṛśrannadṛśrannudahāryaḥ sa dṛṣṭo mṛḍayāti naḥ (i). //7//

Namo'stu nīlagrīvāya sahasrākṣāya mīḍhuṣe. Atho ye asya satvāno' haṁ tebhyo'karaṁ namaḥ (i). //8//

Pramuñca dhanvanastvamubhayorārtnyorjyām. Yāśca te hasta iṣavaḥ parā tā bhagavo vapa (i). //9//

Vijyaṁ dhanuḥ kapardino viśalyo bāṇavāñ uta. Aneśnnasya yā iṣavaḥ ābhurasya niṣaṅgadhiḥ (i). //10//

Yā te hetirmīḍhuṣṭama haste babhūva te dhanuḥ. Tayā 'samān viśvatastvamayakṣmayā pari bhuja (i). //11//

6. We wish to avoid the displeasure of the terrible tormenter, who is of coppery hue, a bit red or brownish, and very auspicious, as well as of those thousands of tormenters, who are assembled around him in all the directions. (1)

7. Whose neck is dark and the body is red, who glides fast, whom the cowherds have seen and whom the water-carrying women have also seen, may he (the snake) be kind, when he comes to be seen by us. (1)

8. Our obeisance be to the dark-necked, thousand-eyed and the showerer Lord and I pay my homage to those also, who hold powers under Him. (1)

9. O powerful chief, loosen the string of your bow at both its ends and throw away the arrow, which you hold in your hand. (1)

10. May the bow of the terrible punisher, having braided hair, become stringless; may his quiver hold no arrow with pointed head; may all his shafts disappear and may his cabbard, that holds the sword, be empty. (1)

(11) O terrible punisher, your bow in your hand is thė most praiseworthy weapon. With that protect us from all sides, so that it causes no harm to us. (1)

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः। अथो य इषुधिस्तवारे अस्मन्नि धेहि तम् ॥ १२ ॥
अवतत्य धनुष्ट्वं सहस्राक्ष शतेषुधे। निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥ १३ ॥
नमस्त आयुधायानातताय धृष्णवे। उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥ १४ ॥
मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम्।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥ १५ ॥

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।
मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥ १६ ॥

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः
पशूनां पतये नमो नमः शष्पिञ्जराय त्विषीमते पथीनां पतये नमो
नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥ १७ ॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ. Atho ya iṣudhistavāre asminnidhehi tam (i). //12//

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe. Niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava (i). //13//

Namasta āyudhāyānātatāya dhṛṣṇave. Ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane (i). //14//

Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam.
Mā no vadhīḥ pitaram mota mātaram mā naḥ priyāstanvo rudra rīriṣaḥ (i). //15//

Mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ.
Mā no vīrān rudra bhāmino vadhīrhaviṣmantaḥ sadamit tvā havāmahe (i). //16//

Namo hiraṇyabāhave senānye (i) diśāṁ ca pataye namo (ii) namo vṛkṣebhyo harikeśebhyaḥ (iii) paśūnam pataye namo (iv) namaḥ śaṣpiñjarāya tviṣīmate (v) pathīnām pataye namo (vi) namo harikeśāyopavītine (vii) puṣṭānām pataye namaḥ (viii). //17//

12. O terrible punisher, may your weapon, the bow, remain far away from us all around. And kindly keep the quiver, which you have got, away from us. (1)

13. O terrible punisher having thousands of eyes and hundreds of quivers, loosening the string of your bow and blunting the pointed heads of your arrows, may you become benign and friendly to us. (1)

14. We bow in reverence to your weapon, which is now unstrung and which is the conquerer of enemies. We bow in reverence to both your arms as well as to your bow. (1)

15. O terrible punisher, may you not kill any of us whether grown up or young child, married adult or the embryo in the womb. May you not kill our father, nor our mother. Please do no injury to our own dear bodies. (1)

16. O terrible punisher, may you not cause injury to our son; nor to grand-son, nor to our own life, nor to our cows and nor to our horses. May you not kill our enraged young warriors. Bringing abundant tributes, we always invoke you alone. (1)

17. Our homage be to the army's commander, whose arms are decorated with gold. (1) And to the lord of the regions our homage be. (2) Our homage be to the trees having green hair. (3) To the lord of animals our homage be. (4) Our homage be to him, whose skin is yellow like straw. (5) To the lustrous lord of the highways our homage be. (6) Our homage be to the golden-haired, wearing the sacred thread. (7) To the lord of the strong and stout our homage be. (8)

नमो बभ्लुशाय व्याधिने ऽन्नानां पतये नमो नमो भवस्य हेत्यै जगतां पतये नमो
नमो रुद्रायाततायिने क्षेत्राणां पतये नमो नमः सूतायाहन्त्यै वनानां पतये नमः ॥१८॥

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो नमो भुवन्तये वारिवस्कृतायौ—
षधीनां पतये नमो नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो
नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमः ॥ १९ ॥

नमः कृत्स्नायतया धावते सत्वनां पतये नमो नमः सहमानाय निव्याधिन
आव्याधिनीनां पतये नमो नमो निषङ्गिणे ककुभाय स्तेनानां पतये नमो
नमो निचेरवे परिचराया—रण्यानां पतये नमः ॥ २० ॥

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो नमो निषङ्गिण इषुधिमते
तस्कराणां पतये नमो नमः सृकायिभ्यो जिघांसद्भ्यो मुष्णतां पतये नमो
नमोऽसिमद्भ्यो नक्तञ्चरद्भ्यो विकृन्तानां पतये नमः ॥ २१ ॥

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो नम इषुमद्भ्यो धन्वायिभ्यश्च वो नमो
नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो नम आयच्छद्भ्यो ऽस्यद्भ्यश्च वो नमः ।२२।

Namo babhluśāya vyādhine-(i)' nnānām pataye namo (ii) namo bhavasya hetyai (iii) jagatām pataye namo (iv) namo rudrāyātatāyine (v) kṣetrāṇām pataye namo (vi) namo sūtāyāhantyai (vii) vanānām pataye namaḥ (viii). //18//

Namo rohitāya sthapataye (i) vṛkṣaṇām pataye namo (ii) namo bhuvantaye vārivaskṛtayau-(iii) ṣadhīnām pataye namo (iv) namo mantriṇe vāṇijāya (v) kakṣāṇām pataye namo (vi) nama uccairghoṣāyākrandayate (vii) pattīnam pataye namaḥ (viii). //19//

Namaḥ kṛtsnāyatayā dhāvate (i) satvanām pataye namo (ii) namaḥ sahamānāya nivyādhina (iii) āvyādhinīnam pataye namo (iv) namo niṣaṅgiṇe kakubhāya (v) stenānām pataye namo (vi) namo nicerave paricarāyā-(vii) raṇyānām pataye namaḥ (viii). //20//

Namo vañcate parivañcate (i) stāyūnām pataye namo (ii) namo niṣaṅgiṇa iṣudhimate (iii) taskarāṇām pataye namo (iv) namaḥ sṛkāyibhyo jighāṁsadbhyo (v) muṣṇatām pataye namo (vi) namo 'simadbhyo naktañcaradbhyo (vii) vikṛntānām pataye namaḥ (viii). //21//

Nama uṣṇīṣiṇe giricarāya (i) kuluñcānām pataye namo (ii) nama iṣumadbhyo (iii) dhanvāyibhyaśca vo namo (iv) nama ātanvānebhyaḥ (v) pratidadhānebhyaśca vo namo (vi) nama āyacchadbhyo- (vii)' syadbhyaśca vo namaḥ (viii). //22//

18. Our homage be to the brown-tanned shooter. (1) To the lord of foodgrains our homage be. (2) Our homage be to the weapon of life. (3) To the lord of moving beings our homage be. (4) Our homage be to the terrible punisher, whose bow is well-stretched. (5) To the lord of the fields our homage be. (6) Our homage be to the charioteer, who does not kill. (7) To the lord of the forests our homage be. (8)

19. Our homage be to the red-skinned mason. (1) To the lord of trees our homage be. (2) Our homage be to the granter of riches, who spreads out this world. (3) To the lord of plants our homage be. (4) Our homage be to the prudent merchant. (5) To the lord of bushes our homage be. (6) Our homage be to the loud roarer. (7) To the foot-soldiers' lord, who makes his enemies weep, our homage be. (8)

20. Our homage to him, who dashes forward with his bow full-stretched. (1) To the protector of harmless animals our homage be. (2) Our homage be to the vanquishing and piercing lord. (3) To the commander of the sharpshooters our homage be. (4) Our homage to the tall sword-wearer. (5) To the lord of theives our homage be. (6) Our homage be to the fast-moving robber, the loafer. (7) To the lord of forests our homage be. (8)

21. Our homage be to him, who cheats and is an arch-deceiver. (1) To the leader of thieves our homage be. (2) Our homage be to him, who wears sword and the quiver. (3) To the leader of robbers our homage be. (4) Our homage be to those, who carry lances and plan homicide. (5) To the leader of snatchers our homage be. (6) Our homage be to those, who wear swords and roam at night. (7) To the lord of plunderers our homage be. (8)

22. Our homage be to him, who wearing a turban roams in the mountains. (1) To the leader of grabbers our homage be. (2) Our homage be to you, who carry arrows; (3) and to those, who carry bows, our homage be. (4) Our homage to you, who bend your bows; (5) and to you, who aim your arrows, our homage be. (6) Our homage to you, who draw the string of your bow; (7) and to those, who shoot arrows, our homage be. (8)

नमो विसृजद्भ्यो विध्यद्भ्यश्च वो नमो नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो
नमः शयानेभ्य आसीनेभ्यश्च वो नमो नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ॥ २३ ॥

नमः सभाभ्यः सभापतिभ्यश्च वो नमो नमोऽश्वेभ्योऽश्वपतिभ्यश्च वो नमो
नम आव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो नम उगणाभ्यस्तृंहतीभ्यश्च वो नमः ॥२४॥

नमो गणेभ्यो गणपतिभ्यश्च वो नमो नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो
नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमः ॥२५॥

नमः सेनाभ्यः सेनानिभ्यश्च वो नमो नमो रथिभ्यो अरथेभ्यश्च वो नमो
नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमो नमो महद्भ्यो अर्भकेभ्यश्च वो नमः ॥ २६ ॥

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च वो नमो नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः ॥ २७ ॥

Namo visṛjadbhyo (i) vidhyadbhyaśca vo namo (ii) namaḥ svapadbhyo (iii) jāgradbhyaśca vo namo (iv) namaḥ śayānebhya (v) āsīnebhyaśca vo namo (vi) namastiṣṭhadbhyo (vii) dhāvadbhyaśca vo namaḥ (viii). //23//

Namaḥ sabhābhyaḥ (i) sabhāpatibhyaśca vo namo (ii) namo-'śvebhyo-(iii) 'śvapatibhyaśca vo namo (iv) nama āvyādhinībhyo (v) vividhyantībhyaśca vo namo (vi) nama ugaṇābhya (vii) stṛṁhatībhyaśca vo namaḥ (viii). //24//

Namo gaṇebhyo (i) gaṇapatibhyaśca vo namo (ii) namo vrātebhyo (iii) vrātapatibhyaśca vo namo (iv) namo gṛtsebhyo (v) gṛtsapatibhyaśca vo namo (vi) namo virūpebhyo (vii) viśvarūpebhyaśca vo namaḥ (viii). //25//

Namaḥ senābhyaḥ (i) senānibhyaśca vo namo (ii) namo rathibhyo (iii) arathebhyaśca vo namo (iv) namaḥ kṣatṛbhyaḥ (v) saṅgṛhītṛbhyaśca vo namo (vi) namo mahadbhyo (vii) arbhakebhyaśca vo namaḥ (viii). //26//

Namastakṣabhyo (i) rathakārebhyaśca vo namo (ii) namaḥ kulālebhyaḥ (iii) karmārebhyaśca vo namo (iv) namo niṣādebhyaḥ (v) puñjiṣṭhebhyaśca vo namo (vi) namaḥ śvanibhyo (vii) mṛgayubhyaśca vo namaḥ (viii). //27//

23. Our homage be to you, who hurl missiles; (1) and to you, who pierce, our homage be. (2) Our homage be to you, while you sleep; (3) and to you, when you are awake, our homage be. (4) Our homage be to you, when you lie down; (5) and to you, when you sit, our homage be. (6) Our homage be to you, when you stand; (7) and to you, when you run forward, our homage be. (8)

24. Our homage be to your assemblies; (1) and to you, the presiders of the assemblies, our homage be. (2) Our homage be to your horses; (3) and to you, the masters of the horses, our homage be. (4) Our homage be to your hordes, who pierce from all around; (5) and to your armies, who pierce painfuly, our homage be. (6) Our homage be to your hordes of bandits; (7) and to your hordes, that are slaughterers, our homage be. (8)

25. Our homage be to your units; (1) and to you, the commanders of the units, our homage be. (2) Our homage be to your multiracial legions; (3) and to you the commanders of the multiracial legions, our homage be. (4) Our homage be to your greedy hordes; (5) and to you, the commanders of the greedy hordes, our homage be. (6) Our homage be to your uncouth soldiers; (7) and to you, having all sorts of forms, our homage be. (8)

26. Our homage be to the armies; (1) and to you, the army commanders, our homage be. (2) Our homage be to you, who ride the chariots; (3) and to you, who have no chariots, our homage be. (4) Our homage be to the warriors fighting from the chariots; (5) and to you the drivers of the chariots, our homage be. (6) Our homage be to you, the grown ups; (7) and to you, the young boys, our homage be. (8)

27. Our homage be to you, the carpenters; (1) and to you, the chariot-makers, our homage be. (2) Our homage be to you, the potters; (3) and to you, the blacksmiths, our homage be. (4) Our homage be to you, the fishermen; (5) and to you, the bird-catchers, our homage be. (6) Our homage be to you, the dog-leaders; (7) and to you, the hunters of deer, our homage be. (8)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च
पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च ॥ २८ ॥
नमः कपर्दिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च
नमो गिरिशयाय च शिपिविष्टाय च नमो मीढुष्टमाय चेषुमते च ॥ २९ ॥
नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च
सवृधे च नमोऽग्र्याय च प्रथमाय च ॥ ३० ॥
नम आशवे चाजिराय च नमः शीघ्र्याय च शीभ्याय च नम ऊर्म्याय चावस्वन्याय च नमो नादेयाय च द्वीप्याय च ॥ ३१ ॥
नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्यमाय चापगल्भाय च नमो जघन्याय च बुध्न्याय च ॥ ३२ ॥

Namaḥ śvabhyaḥ (i) śvapatibhyaśca vo namo (ii) namo bhavāya ca (iii) rudrāya ca (iv) namaḥ śarvāya ca (v) paśupataye ca (vi) namo nīlagrīvāya ca (vii) śitikaṇṭhāya ca (viii). //28//

Namaḥ kapardine ca (i) vyuptakeśāya ca (ii) namaḥ sahasrākṣāya ca (iii) śatadhanvane ca (iv) namo giriśayāya ca (v) śipiviṣṭāya ca (vi) namo mīḍhuṣṭamāya ce- (vii) ṣumate ca (viii). //29//

Namo hrasvāya ca (i) vāmanāya ca (ii) namo bṛhate ca (iii) varṣīyase ca (iv) namo vṛddhāya ca (v) savṛdhe ca (vi) namo-'gryāya ca (vii) prathamāya ca (viii). //30//

Nama āśave cā- (i) jirāya ca (ii) namaḥ śīghryāya ca (iii) śībhyāya ca (iv) nama ūrmyaya cā- (v) vasvanyāya ca (vi) namo nadeyāya ca (vii) dvīpyāya ca (viii). //31//

Namo jyeṣṭhāya ca (i) kaniṣṭhāya ca (ii) namaḥ pūrvajāya cā- (iii) parajāya ca (iv) namo madhyamāya cā-(v) pagalbhāya ca (vi) namo jaghanyāya ca (vii) budhnyāya ca (viii) //32//

28. Our homage be to dogs; (1) and to you, the masters of dogs, our homage be. (2) Our homage be to him, from whom all the beings are born; (3) and to the terrible punisher. (4) Our homage be to the killer of sin; (5) and to the lord of animals.(6) Our homage be to the dark-necked; (7) and to the sharp-voiced. (8)

29. Our homage be to one with braided hair; (1) and to the shaven-headed. (2) Our homage be to the thousand- eyed Lord; (3) and to the hundred-bowed Lord. (4) Our homage be to Him, who sleeps on the mountain; (5) and to Him, who resides in all the creatures. (6) Our homage be to the most bountiful; (7) and to the one armed with arrows. (8)

30. Our homage be to the tiny; (1) and to the dwarf. (2) Our homage be to the tall; (3) and to the grown up. (4) Our homage be to the old; (5) and to one having company of the old. (6) Our homage be to the foremost; (7) and to the first. (8)

31. Our homage be to the quick-moving; (1) and to the quick-acting. (2) Our homage be to the swift-going; (3) and to the swift-flowing. (4) Our homage be to the full of waves; (5) and to the flowing down with a roar. (6) Our homage be to the dweller by a river; (7) and to the dweller of an island. (8)

32. Our homage be to the eldest; (1) and to the youngest. (2) Our homage be to the earlier-born; (3) and to the later born. (4) Our homage be to the middle-born; (5) and to the immature-born. (6) Our homage be to the lowest; (7) and to the one in depth below. (8)

नमः सोभ्याय च प्रतिसर्याय च नमो याम्याय च क्षेम्याय च नमः श्लोक्याय चा-
वसान्याय च नम उर्वर्याय च खल्याय च ॥ ३३ ॥
नमो वन्याय च कक्ष्याय च नमः श्रवाय च प्रतिश्रवाय च नम आशुषेणाय चा-
शुरथाय च नमः शूराय चा-वभेदिने च ॥ ३४ ॥
नमो बिल्मिने च कवचिने च नमो वर्मिणे च वरूथिने च नमः श्रुताय च
श्रुतसेनाय च नमो दुन्दुभ्याय चा-हनन्याय च ॥ ३५ ॥
नमो धृष्णवे च प्रमृशाय च नमो निषङ्गिणे चे-षुधिमते च नमस्तीक्ष्णेषवे चा-
युधिने च नमः स्वायुधाय च सुधन्वने च ॥ ३६ ॥
नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय च नमः कुल्याय च
सरस्याय च नमो नादेयाय च वैशन्ताय च ॥ ३७ ॥

Namaḥ sobhyāya ca (i) pratisaryāya ca (ii) namo yāmyāya ca (iii) kṣemyāya ca (iv) namaḥ ślokyāya cā -(v) vasānyāya ca (vi) nama urvaryāya ca (vii) khalyāya ca (viii). //33//

Namo vanyāya ca (i) kakṣyāya ca (ii) namaḥ śravāya ca (iii) pratiśravāya ca (iv) nama āśuṣeṇāya cā-(v) śurathāya ca (vi) namaḥ śūrāya cā- (vii) vabhedine ca (viii). //34//

Namo bilmine ca (i) kavacine ca (ii) namo varmiṇe ca (iii) varūthine ca (iv) namaḥ śrutāya ca (v) śrutasenāya ca (vi) namo dundubhyāya cā- (vii) hananyāya ca (viii). //35//

Namo dhṛṣṇave ca (i) pramṛśāya ca (ii) namo niṣaṅgiṇe ce- (iii) ṣudhimate ca (iv) namastīkṣṇeṣave cā- (v) yudhine ca (vi) namaḥ svāyudhāya ca (vii) sudhanvane ca (viii). //36//

Namaḥ srutyāya ca (i) pathyāya ca (ii) namaḥ kātyāya ca (iii) nīpyāya ca (iv) namaḥ kulyāya ca (v) sarasyāya ca (vi) namo nādeyāya ca (vii) vaiśantāya ca (viii). //37//

33. Our homage be to the Lord, who pervades this world, full of virtues and sins; (1) and to Him, who cures wounds. (2) Our homage be to Him, who controls evil; (3) and to Him, who preserves good. (4) Our homage be to Him, who is pariseworthy; (5) and to Him, who leads all actions to completion. (6) Our homage be to Him, who makes earth fertile; (7) and to Him who lords it over threshing-floor. (8)

34. Our homage be to Him, who pervades the woods; (1) and pervades the valleys. (2) Our homage be to Him, who is the sound; (3) and is the echo. (4) Our homage be to Him, who makes the armies quick-moving; (5) and makes the chariots fast-running. (6) Our homage be to Him, who is chivalry personified; (7) and who rends asunder. (8)

35. Our homage be to the wearer of the helmet; (1) and to the wearer of the cuirass. (2) Our homage be to the wearer of the mail; (3) and to the wearer of the protective armour. (4) Our homage be to the warrior, who is famous; (5) and to him, whose army is much renowned. (6) Our homage be to him, who has drums; (7) and to him, who marches with the beating drums. (8)

36. Our homage be to him, who is bold; (1) and to him, who is prudent. (2) Our homage be to him, who carries a sword; (3) and to him, who carries quivers. (4) Our homage be to him, who has sharp arrows; (5) and to him who has weapons. (6) Our homage be to him, who has good weapons; (7) and to him, who has fine bows. (8)

37. Our homage be to him, who rules over pathways; (1) and rules over highways. (2) Our homage be to him, who rules over wells; (3) and rules over springs. (4) Our homage be to him, who rules over canals; (5) and rules over lakes. (6) Our homage be to him, who rules over rivers; (7) and rules over ponds. (8)

नमः कूप्याय चा—वट्याय च नमो वीध्र्याय चा—तप्याय च नमो मेघ्याय च विद्युत्याय च नमो वर्ष्याय चा—वर्ष्याय च ॥ ३८ ॥

नमो वात्याय च रेष्म्याय च नमो वास्तव्याय च वास्तुपाय च नमः सोमाय च रुद्राय च नमस्ताम्राय चा—रुणाय च ॥ ३९ ॥

नमः शङ्गवे च पशुपतये च नम उग्राय च भीमाय च नमोऽग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ॥ ४० ॥

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥ ४१ ॥

नमः पार्याय चा—वार्याय च नमः प्रतरणाय चो—त्तरणाय च नमस्तीर्थ्याय च कूल्याय च नमः शष्प्याय च फेन्याय च ॥ ४२ ॥

Namaḥ kūpyaya cā- (i) vatyāya ca (ii) namo vīdhryāya cā-(iii) tapyāya ca (iv) namo meghyāya ca (v) vidyutyāya ca (vi) namo varṣyāya cā- (vii) varṣyāya ca (viii). //38//

Namo vātyāya ca (i) reṣmyāya ca (ii) namo vāstavyāya ca (iii) vāstupāya ca (iv) namaḥ somāya ca (v) rudrāya ca (vi) namastāmrāya cā- (vii) ruṇāya ca (viii). //39//

Namaḥ śaṅgave ca (i) paśupataye ca (ii) nama ugrāya ca (iii) bhīmāya ca (iv) namo' grevadhāya ca (v) durevadhāya ca (vi) namo hantre ca (vii) hanīyase ca (viii) namo vṛkṣebhyo harikeśebhyo (ix) namastārāya (x). //40//

Namaḥ śambhavāya ca (i) mayobhavāya ca (ii) namaḥ śaṅkarāya ca (iii) mayaskarāya ca (iv) namaḥ śivāya ca (v) śivatarāya ca (vi). //41//

Namaḥ pāryāya cā- (i) vāryāya ca (ii) namaḥ prataraṇāya co- (iii) ttaraṇāya ca (iv) namastīrthyāya ca (v) kūlyāya ca (vi) namaḥ śaṣpyāya ca (vii) phenyāya ca (viii). //42//

38. Our homage be to him, who rules over wells; (1) and rules over water-holes. (2) Our homage be to Him, who rules over cloudy weather; (3) and rules over sunshine. (4) Our homage be to him, who rules over clouds; (5) and rules over lightning. (6) Our homage be to Him, who rules over rain; (7) and rules over draught. (8)

39. Our homage be to Him, who rules over winds; (1) and rules over tornadoes. (2) Our homage be to Him, who rules over buildings; (3) and is the protector of buildings. (4) Our homage be to the blissful Lord; (5) and to terrible punisher. (6) Our homage be to the scarlet-coloured; (7) and to the reddish one (8)

40. Our homage be to the bestower of weal; (1) and to the Lord of animals. (2) Our homage be to the wrathful Lord; (3) and to the Lord terrible. (4) Our homage be to Him, who kills the near ones; (5) and to Him, who kills the distant ones. (6) Our homage be to Him, who is the killer; (7) and to Him the slaughterer. (8) Our homage be to the trees, green with leaves. (9) Our homage be to the Lord, the deliverer. (10)

41. Our homage be to Him, who is joy personified; (1) and to Him, who is bliss personified. (2) Our homage be to Him, who is the granter of joy; (3) and to Him, who is the granter of Bliss. (4) Our homage be to Him, who is benevolent; (5) and to Him, who is exceedingly benevolent. (6)

42. Our homage be to Him, who is on the other side of this world; (1) and to Him, who is on this side of the world. (2) Our homage be to Him, who helps us to swim across; (3) and to Him, who carries across. (4) Our homage be to Him, who rules over the fords; (5) and to Him, who rules over the banks. (6) Our homage be to Him, who pervades the weeds; (7) and to Him who pervades the foam (8)

नमः सिकत्याय च प्रवाह्याय च नमः किꣳशिलाय च क्षयणाय च नमः कपर्दिने च
पुलस्तये च नम इरिण्याय च प्रपथ्याय च ॥ ४३ ॥
नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च गेह्याय च नमो हृदय्याय च
निवेष्प्याय च नमः काट्याय च गह्वरेष्ठाय च ॥ ४४ ॥
नमः शुष्क्याय च हरित्याय च नमः पाꣳसव्याय च रजस्याय च नमो लोप्याय चो —
लप्याय च नम ऊर्व्याय च सूर्व्याय च ॥ ४५ ॥
नमः पर्णाय च पर्णशदाय च नम उद्गुरमाणाय चाभिघ्नते च नम आखिदते च
प्रखिदते च नम इषुकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानाꣳ
हृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नम आनिर्हतेभ्यः ॥ ४६ ॥
द्रापे अन्धसस्पते दरिद्र नीललोहित ।
आसां प्रजानामेषां पशूनां मा भेर्मा रोङ्मो च नः किंचनाममत् ॥ ४७ ॥

Namaḥ sikatyāya ca (i) pravāhyāya ca (ii) namaḥ kiṁśilāya ca (iii) kṣayaṇāya ca (iv) namaḥ kapardine ca (v) pulastaye ca (vi) nama iriṇyāya ca (vii) prapathyāya ca (viii). //43//

Namo vrajyāya ca (i) goṣṭhyāya ca (ii) namastalpyāya ca (iii) gehyāya ca (iv) namo hṛdayyāya ca (v) niveṣpyāya ca (vi) namaḥ kāṭyāya ca (vii) gahvareṣṭhāya ca (viii). //44//

Namaḥ śuṣkyāya ca (i) harityāya ca (ii) namaḥ pāṁsavyāya ca (iii) rajasyāya ca (iv) namo lopyāya co- (v) lapyāya ca (vi) nama ūrvyāya ca (vii) sūrvyāya ca (viii). //45//

Namaḥ parṇāya ca (i) parṇaśadāya ca (ii) nama udguramāṇāya cā- (iii) bhighnate ca (iv) nama ākhidate ca (v) prakhidate ca (vi) nama iṣukṛdbhyo (vii) dhanuṣkṛdbhyaśca vo namo (viii) namo vaḥ kirikebhyo devānāṁ hṛdayebhyo (ix) namo vicinvatkebhyo (x) namo vikṣiṇatkebhyo (xi) nama ānirhatebhyaḥ (xii). //46//

Drāpe andhaspate daridra nīlalohita.
Āsām prajānām eṣām paśūnām mā bhermā roṅmo ca naḥ kiñcanāmamat (i). //47//

43. Our homage be to Him, who rules over the sands; (1) and to Him who rules over the flow. (2) Our homage be to Him, who rules over pebbles; (3) and to Him who rules over pools. (4) Our homage be to Him, who rules over shells and conches; (5) and to Him, who rules over sand banks. (6) Our homage be to Him, who rules over barren lands; (7) and to Him, who rules over crowded highways. (8)

44. Our homage be to Him, who is the master of cattle-farms; (1) and to Him, who is the master of cow-stalls. (2) Our homage be to Him, who is the master of beds; (3) and to Him, who is the master of homes. (4) Our homage be to Him, who rules over pools; (5) and to Him, who rules over whirlpools. (6) Our homage be to Him, who rules over wells; (7) and to Him, who rules over abysses. (8)

45. Our homage be to Him, who pervades the dry; (1) and to Him who pervades loose earth. (2) Our homage be to Him, who pervades the dust; (3) and to Him who pervades the pollen-dust. (4) Our homage be to Him, who is in inaccessible places; (5) and to Him, who is in shrub-tracts. (6) Our homage be to Him, who is in earth; (7) and to Him, who is in fertile earth. (8)

46. Our homage be to Him, who is in leaves; (1) and to Him, who is in the falling leaves. (2) Our homage be to Him, who threatens; (3) and to Him, who kills. (4) Our homage be to Him, who tortures from every quarter; (5) and to Him, who tortures much. (6) Our homage be to you, the makers of arrows; (7) and to you, the makers of bows. (8) Our homage be to you, the creators of the world, and the most important of Nature's bounties. (9) Our homage be to the differentiators between virtue and vice. (10) Our homage be to the destroyers of evil. (11) Our homage be to those, who themselves are indestructible. (12)

47. O torturer of wicked, Lord of food, devoid of all sorts of possessions, O Lord with azure and red hue, may you never frighten our people and our animals. May you never cause any injury to them and nothing whatsoever of ours be ever sick. (1)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥ ४८ ॥
या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी । शिवा रुतस्य भेषजी तया नो मृड जीवसे ॥४९॥
परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृड ॥ ५० ॥
मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिं वसान आ चर पिनाकं बिभ्रदा गहि ॥ ५१ ॥
विकिरिद्र विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रं हेतयोऽन्यमस्मन्नि वपन्तु ताः ॥५२॥
सहस्राणि सहस्रशो बाह्वोस्तव हेतयः । तासामीशानो भगवः पराचीना मुखा कृधि ॥ ५३ ॥

Imā rudrāya tavase kapardine kṣayadvīrāya pra bhāramahe matīḥ.
Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme asminnanāturam (i). //48//

Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajī. Śivā rutasya bheṣajī taya no mṛḍa jīvase (i). //49//

Pari no rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ.
Ava sthirā maghavadbhyastanuṣva mīḍhvastokaya tanayāya mṛḍa (i). //50//

Mīḍhuṣṭama śivatama śivo naḥ sumanā bhava.
Parame vṛkṣa āyudhaṁ nidhāya kṛttiṁ vasāna ā cara pinākaṁ bibhradāgahi (i). //51//

Vikiridra vilohita namaste astu bhagavaḥ. Yāste sahasraṁ hetayo' nyasmin nivapantu tāḥ (i). //52//

Sahasrāṇi sahasraśo bāhvostava hetayaḥ. Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi (i). //53//

48. We offer these thoughtful praises to the terrible Lord, immensely strong, wearing braided hair and surrounded by warriors, so that there be happiness for our bipeds and quadrupeds, and all in this village be well-nourished and free from illness. (1)

49. O terrible Lord, with that form of yours, which is pleasing and auspicious, a perpetual remedy, and pleasing remedy for all the ills, may you favour us, so that we may live. (1)

50. May the weapon of the terribe Lord spare us; may the ill-feeling of the wrathful malevolent leave us aside. O showerer of benefits, do not aim your bow towards the sacrificers, who offer oblations, and bless our sons and the grandsons with your grace. (1)

51. O most bountiful, O most gracious, be gracious and friendly to us. Leave your weapon on the distant tree and then, clad in your robes of skin, approach us. Come here carrying your bow (without arrow). (1)

52. O averter of injuries, O free from every blemish, our homage be to you, O glorious Lord. Thousands of weapons, which you have, may kill others and not us. (1)

53. There are thousands and thousands of weapons in your hands. O glorious Lord, being master of those weapons, keep their points turned away from us. (1)

असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम्। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५४॥
अस्मिन् महत्यर्णवे ऽन्तरिक्षे भवा अधि। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५५॥
नीलग्रीवाः शितिकण्ठा दिवꣳ रुद्रा उपश्रिताः। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५६॥
नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५७॥
ये वृक्षेषु शष्पिञ्जरा नीलग्रीवा विलोहिताः। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५८॥
ये भूतानामधिपतयो विशिखासः कपर्दिनः। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५९॥
ये पथां पथिरक्षय ऐलबृदा आयुर्युधः। तेषांꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६०॥

Asaṅkhyātā sahasrāṇi ye rudrā adhi bhūmyām. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //54//

Asmin mahatyarṇave'ntarikṣhe bhavā adhi. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //55//

Nīlagrīvāḥ śitikaṇṭhā divam̐ rudrā upaśritāḥ. Teṣām̐ sahasrayojane 'va dhanvāni tanmasi (i). //56//

Nīlagrīvāḥ śitikaṇṭhāḥ śarvā adhaḥ kṣamācarāḥ. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //57//

Ye vṛkṣeṣu śaṣpiñjarā nīlagrīva vilohitāḥ. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //58//

Ye bhūtānāmadhipatayo viśikhāsāḥ kapardinaḥ. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //59//

Ye pathām pathirakṣhaya ailabṛdā āyuryudhaḥ. Teṣām̐ sahasrayojane'va dhanvāni tanmasi (i). //60//

54. There are innumerable, thousands of terrible punishers on this earth. May we gèt their bows unbent even a thousands leagues away. (1)

55. There are many terrible punishers in this vast mid-space, which is full of water. May we get their bows unbent even a thousand leagues away. (1)

56. There are many terrible punishers with dark necks and sharp voices, inhabiting the sky. May we get their bows unbent even a thousand leagues away. (1)

57. There are many terrible punihsers with dark necks and sharp voices, who stay underground. May we get their bows unbent even a thousand leagues away. (1)

58. There are many straw-coloured, dark-necked, red-hued terrible punishers, who hide themselves on trees. May we get their bows unbent even a thousand leagues away. (1)

59. There are many terrible punishers, either shaven-headed or having braided hair, who are lords of all creatures. May we get their bows unbent even a thousand leagues away. (1)

60. There are some terrible punishers, who are lords of highways and who protect travellers. They supply food and fight throughout their life. May we get their bows unbent even a thousand leagues away. (1)

ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः। तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥६१॥
येऽन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान्। तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥६२॥
य एतावन्तश्च भूयांसश्च दिशो रुद्रा वितस्थिरे। तेषां सहस्रयोजनेऽव धन्वानि तन्मसि ॥६३॥
नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः। तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः। तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६४ ॥
नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वात इषवः। तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः। तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६५ ॥
नमोऽस्तु रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवः। तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः। तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६६ ॥

Ye tīrthāni pracaranti sṛkāhastā niṣangiṇaḥ. Teṣāṁ sahasrayojane' va dhanvāni tanmasi (i). //61//

Ye 'nneṣu vividhyanti pātreṣu pibato janān. Teṣāṁ sahasra-yojane 'va dhanvāni tanmasi (i). //62//

Ya etāvantaśca bhūyāṁsaśca diśo rudrā vitasthire. Teṣāṁ sahasrayojane' va dhanvāni tanmasi (i). //63//

Namo'stu rudrebhyo ye divi yeṣāṁ varṣamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //64//

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //65//

Namo' stu rudrebhyo ye pṛthivyāṁ yeṣāmannamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣinā daśa pratīcīrdaśadīcīrdaśordhvāḥ. Tebhyo namo astu te no 'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //66//

61. There are many terrible punishers, who, armed with daggers and swords, frequent the fords of river. May we get their bows unbent even a thousand leagues away. (1)

62. There are some terrible punishers, who slash down men, when they are taking food or when they are drinking from their mugs. May we get their bows unbent even a thousand leagues away. (1)

63. The terrible punishers, who are so many and more than even these, occupy all the regions. May we get their bows unbent even a thousand leagues away. (1)

64. Our obeisance be to the terrible punishers, who are in the sky and whose arrows are the rain-waters. For them ten to the east, ten to the south, ten to the west, ten to the north, and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

65. Our obeisance be to the terrible punishers, who are in the mid-space and whose arrows are the winds. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

66. Our obeisance be to the terrible punishers, who are here on the earth and whose arrows are the food. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

अथ सप्तदशोऽध्यायः ।

अश्मन्नूर्जं पर्वते शिश्रियाणामद्भ्य ओषधीभ्यो वनस्पतिभ्यो अधि सम्भृतं पयः ।
तां न इषमूर्जं धत्त मरुतः सꣳरराणा अश्मँस्ते क्षुन्मयि त ऊर्ग्यं
द्विष्मस्तं ते शुगृच्छतु ॥ १ ॥

इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोके ॥ २ ॥

ऋतव स्थ ऋतावृध ऋतुष्ठा स्थ ऋतावृधः ।
घृतश्चुतो मधुश्चुतो विराजो नाम कामदुघा अक्षीयमाणाः ॥ ३ ॥

समुद्रस्य त्वाऽवकयाग्ने परि व्ययामसि । पावको अस्मभ्यꣳ शिवो भव ॥ ४ ॥

हिमस्य त्वा जरायुणाऽग्ने परि व्ययामसि । पावको अस्मभ्यꣳ शिवो भव ॥ ५ ॥

ATHA SAPTADAŚO' DHYĀYAḤ

Aśmannūrjaṁ parvate śiśriyāṇāmadbhya oṣadhībhyo vanaspatibhyo adhi sambhṛtam payaḥ. Tāṁ na iṣamūrjaṁ dhatta marutaḥ saṁrarāṇā (i) aśmaṅste kṣun- (ii) mayi ta ūrg- (iii) yaṁ dviṣmastaṁ te śugṛcchatu (iv). //1//

Imā me agna iṣṭakā dhenvaḥ santvekā ca daśa ca daśa ca śataṁ ca śataṁ ca sahasraṁ ca sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ ca niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudaṁ ca samudraśca madhyaṁ cāntaśca parārdhaścaitā me agna iṣṭakā dhenavaḥ santvamutrāmuṣmiṅlloke (i). //2//

Ṛtava stha ṛtāvṛdha ṛtuṣṭhā stha ṛtāvṛdhaḥ.
Ghṛtaścuto madhuścuto virājo nāma kāmadughā akṣīyamāṇāḥ (i). //3//

Samudrasya tvā'vakayāgne pari vyayāmasi. Pāvako asmabhyaṁ śivo bhava (i). //4//

Himasya tvā jarāyuṇa 'gne pari vyayāmasi. Pāvako asmabhyaṁ śivo bhava (i). //5//

CHAPTER SEVENTEEN

1. O cloud-bearing winds, energy lies hidden in rocks and mountains. It is gathered like milk from waters, herbs and plants. May you grant that food and vigour to me, O bounteous ones. (1) May your hunger be in rocks. (2) May your vigour be in me. (3) May your burning pain go to the man, we hate. (4)

2. O adorable Lord, these are my coveted milch cows; may, these become ten (*daśa*) from one (*eka*); from ten these may become hundred (*śata*); from hundred a thousand (*sahasra); from a thousnd ten thousand (*ayuta*); from ten thousand a hundred thousand *(niyuta);* from a hundred thousand a million (*prayuta*); and ten millions *(arbuda)* and hundred millions (*nyarbuda*) and a billion (*samudra*) and ten billions (*madhya*); and a hundred billions (*anta)*, and a trillion (*parārdha*); these may be my coveted milch-cows in the next world as well as in the present one, O adorable Lord. (1)

3. (O my desirable cows), you are (like) seasons helping the sacrifice; you are fixed in your seasons and help in the sacrifice. Dripping butter and dripping honey, you look fine. You grant whatever is desired and your stock never exhausts. (1)

4. O fire divine, we encircle you with the vastness of water. May you be purifier and gracious to us. (1)

5. O fire divine, we girdle you with the chorion of ice. May you be purifier and gracious to us. (1)

उप ज्मन्नुप वेतसेऽवं तर नदीष्वा । अग्ने पित्तमपामसि मण्डूकि ताभिरा गहि
सेमं नो यज्ञं पावकवर्णꣳ शिवं कृधि ॥ ६ ॥
अपामिदं न्ययनꣳ समुद्रस्य निवेशनम् ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ ७ ॥
अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान् वक्षि यक्षि च ॥ ८ ॥
स नः पावक दीदिवोऽग्ने देवाँ२ इहा वह । उप यज्ञꣳ हविश्च नः ॥ ९ ॥
पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।
तूर्वन् न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥ १० ॥
नमस्ते हरसे शोचिषे नमस्ते अस्त्वर्चिषे ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ ११ ॥

Upa jmannupa vetase' va tara nadīṣvā. Agne pittamapāmasi maṇḍūki tābhirā gahi semaṁ no yajñaṁ pāvakavarṇaṁ śivaṁ kṛdhi (i). //6//

Apāmidaṁ nyayanaṁ samudrasya niveśanam.
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //7//

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi yakṣi ca (i). //8//

Sa naḥ pāvaka dīdivo' gne devāṅ ihā vaha. Upa yajñaṁ haviśca naḥ(i). //9//

Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghṛṇe na tatṛṣāṇo ajaraḥ (i). //10//

Namaste harase śociṣe namaste astvarciṣe
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //11//

6. O fire, descend on the earth, in the reeds and on the rivers. You are the gall of waters. With them, O bright shining damsel, come here. May you make this sacrifice of ours bright-hued and auspicious. (1)

7. This is confluence of waters and the abode of the ocean. May your weapons torment others than us. May you be purifer and gracious to us. (1)

8. O fire divine, holy and illustrious, may you, with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties, and honour them. (1)

9. Adorable God, may you inspire enlightened devotees, who have assembled for work and worship, and impel them to make united efforts for good of the mankind. (1)

10. We adore the adorable Lord, who shines on earth with His brilliance just like dawns, illuminated by the sun; and who is like a war-horse destroying enemy-forces in the battle; who is thirsty for bright glow, and who is never enfeebled by age. (1)

11. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

नृषदे वेड् अप्सुषदे वेड् बर्हिषदे वेड् वनसदे वेट् स्वर्विदे वेट् ॥ १२ ॥
ये देवा देवानां यज्ञिया यज्ञियानाᳫं संवत्सरीणमुप भागमासते ।
अहुतादो हविषो यज्ञे अस्मिन्त्स्वयं पिबन्तु मधुनो घृतस्य ॥ १३ ॥
ये देवा देवेष्वधि देवत्वमायन् ये ब्रह्मणः पुर एतारो अस्य ।
येभ्यो न ऋते पवते धाम किञ्चन न ते दिवो न पृथिव्या अधि स्नुषु ॥ १४ ॥
प्राणदा अपानदा व्यानदा वर्चोदा वरिवोदाः ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यᳫं शिवो भव ॥ १५ ॥
अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥ १६ ॥
य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ२ आ विवेश ॥ १७ ॥

Nṛṣade veḍ (i) apsuṣade veḍ (ii) barhiṣade veḍ (iii) vanasade veṭ (iv) svarvide veṭ (v). //12//

Ye devā devānāṁ yajñiyā yajñiyānām̐ saṁvatsarīṇamupa bhāgamāsate. Ahutādo haviṣo yajñe asmintsvayaṁ pibantu madhuno ghṛtasya (i). //13//

Ye devā deveṣvadhi devatvamāyan ye brahmaṇaḥ pura etāro asya.
Yebhyo na ṛte pavate dhāma kiñcana na te divo na pṛthivyā adhi snuṣu (i). //14//

Prāṇadā apānadā vyānadā varcodā varivodāḥ.
Anyām̐ste asmattapantu hetayaḥ pāvako asmabhyam̐ śivo bhava (i). //15//

Agnistigmena śociṣā yāsadviśvaṁ nyatriṇam. Agnirno vanate rayim (i). //16//

Ya imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdat pitā naḥ.
Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarām̐ ā vivesa (i). //17//

12. Dedication (*veṭ*) to Him, who resides in men. (1) Dedication (*veṭ*) to Him, who resides in waters. (2) Dedication (*veṭ*) to Him, who resides in the sacrifice. (3) Dedication (*veṭ*) to Him, who resides in forests. (4) Dedication (*veṭ*) to Him, who bestows light. (5)

13. May the persons, learned among the learned, and dutiful among the dutiful, who enjoy their annual share, and who do not consume offerings, drink of their own honey and melted butter at this sacrifice. (1)

14. The enlightened persons, who have become foremost among the learned by their learning, who are heralds of the sacred knowledge, and without whom no place can be holy, are not found on the summits of heaven, nor of earth (i.e., they may be found anywhere). (1)

15. You are bestower of in-breath, bestower of out-breath, bestower of diffused breath, bestower of lustre, bestower of riches; may your flames torment others than us. May you be purifier and gracious to us. (1)

16. May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. (1)

17. The Lord, our father, the seer and the sacrificer of this universe, who sits calm and quiet, performing sacrifice of all these worlds, desiring possession with His own wish, being the archetypal of all, enters all the things created later. (1)

किंस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथाऽऽसीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥ १८ ॥
विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥ १९ ॥
किंस्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥ २० ॥
या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ २१ ॥
विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितः सपत्ना इहास्माकं मघवा सूरिरस्तु ॥ २२ ॥
वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥ २३ ॥

Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ katamat svit katha" sīt.
Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahinā viśvacakṣā (i) //18//

Viśvataścakṣuruta viśvatomukho viśvatobāhuruta viśvataspāt.
Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ (i). //19//

Kiṁsvidvanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ.
Manīṣiṇo manasā pṛcchatedu tad yad adhyatiṣṭhad bhuvanāni dhārayan (i). //20//

Yā te dhāmāni paramāṇi yā"vamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ (i). //21//

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhitaḥ sapatnā ihāsmākaṁ maghavā sūrirastu (i). //22//

Vācaspatiṁ viśvakarmāṇmūtaye manojuvaṁ vāje adyā huvema.Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhukarmā (i). //23//

18. What was the place to stand upon; what was the material with which to work; and what was the process, by which the Universal Architect, seeing all, created the earth and covered the heaven with His might? (1)

19. Having eyes all around, mouths all around, arms all around and feet all around, that Lord alone, while creating this heaven and earth, forges them in proper order with His both the arms and with numerous wings. (1)

20. Which was that forest and which was the tree, from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what is the pedestal on which He stands while holding these worlds? (1)

21. O Universal Architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of your body (i.e., this universe). (1)

22. O Universal Architect, exalted by offerings, may you yourself perform sacrifice for earth as well as for heaven. May our enemies all around be stupefied and may the bounteous Lord be our guide here. (1)

23. Today we invoke the resplendent Lord, the lord of speech, the Universal Architect, quick as mind, for protection. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. (1)

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥ २४ ॥
चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने ।
यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथेताम् ॥ २५ ॥
विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्त ऋषीन् पर एकमाहुः ॥ २६ ॥
यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तꣳ सम्प्रश्नं भुवना यन्त्यन्या ॥ २७ ॥
त आऽयजन्त द्रविणꣳ समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥ २८ ॥
परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कꣳस्विद् गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त पूर्वे ॥ २९ ॥

Viśvakarman haviṣā vardhanena trātāramindram akṛṇoravadhyam.
Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yath-ā' sat (i). //24//

Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene ajanannamnamāne.
Yadedantā adadṛhanta pūrva ādid dyāvāpṛthivī aprathe-tām (i). //25//

Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota sandṛk.
Teṣāmiṣṭāni samiṣā madanti yatrā sapta ṛṣīn para ekamāhuḥ (i). //26//

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā.
Yo devānāṁ nāmadhā eka eva taṁ sampraśnaṁ bhuvanā yantyanyā (i). //27//

Ta ā'yajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni (i). //28//

Paro divā para enā pṛthivyā paro devebhirasuraiyadasti.
Kaṁsvid garbhaṁ prathamaṁ dadhra āpo yatra devāḥ samapaśyanta pūrve (i). //29//

24. O Universal Architect, with strengthening libation you have made the resplendent one (*indra*) protector of people and inviolable. The people from the earliest bow to him so that he may become strong and worthy of adoration. (1)

25. The protector of vision and stabilizer of mind created these two (heaven and earth), submerged in water. Then first He fastened their ends firmly and later on heaven and earth were extended. (1)

26. Those, who are looked after by the Universal Architect, mighty of mind, the destroyer, the sustainer, the creator, and the supreme observer, obtain all their desired objects along with food in the world, where the seven seers enjoy. He is one, beyond all, they say. (1)

27. He, who is our father, our begetter, our creator, and who knows all the places and all the beings thoroughly, is the one only, though He is known by names of various divinities; all other beings seek Him for answering their queries. (1)

28. The seers of old were as if praise-singers and created all the beings, visible and invisible, existing in the world. They have provided plenty of riches also for them. (1)

29. Beyond the sky, beyond this earth and beyond good and evil, what was that germ, which the waters received in the beginning, wherein the ancient enlightened ones saw this universe in the form of an embryo? (1)

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ॥ ३० ॥

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ३१ ॥

विश्वकर्मा ह्यजनिष्ट देव आदिद्गन्धर्वो अभवद् द्वितीयः ।
तृतीयः पिता जनितौषधीनामपां गर्भं व्यदधात् पुरुत्रा ॥ ३२ ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतं सेना अजयत् साकमिन्द्रः ॥ ३३ ॥

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥ ३४ ॥

Tamidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve.
Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ (i). //30//

Na taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva.
Nīhāreṇa prāvṛtā jalpyā cāsutṛpa ukthaśāsaścaranti (i). //31//

Viśvakarmā hyajaniṣṭa deva ādidgandharvo abhavad dvitīyaḥ.
Tṛtīyaḥ pitā janitauṣadhīnāmapāṁ garbhaṁ vyadadhāt purutrā (i). //32//

Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīām.
Saṁkrandano' nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ (i). //33//

Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā.
Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā (i). //34//

30. It was the water that received the primeval germ, wherein all the bounties of Nature had assembled together. This one was placed on the navel of that one, who is never born and in whom all the beings abide. (1)

31. You do not know Him, who created all these beings; He is different from you and resides in you. Enwrapped in the mist (i.e. ignorance), stammering nonsense, the propagators of the holy texts wander satisfying their earthly desires. (1)

32. First of all, the energizer of all (i.e. the wind) came into being; second to him was the sustainer of the earth (i.e. the fire); the third was the begetter and nourisher of the plants (i.e. the cloud); and He, the protector of all, laid the germ (of the would-be beings) in waters. (1)

33. Quick, striking with sharpened bolt, terrible like a bull, destroyer of enemies on a large scale, arouser of people, making the sinful persons cry, never negligent, the unique hero, the resplendent one (the army-chief) conquers a hundred invading armies at a time. (1)

34. With him, the army-chief, who makes the enemies weep, who is ever-watchful, victorious, spoiling for battle, unconquerable, fearless and strong, and who bears missiles in his hand, O soldiers, may you gain victories and win battles. (1)

स इषुहस्तैः स निषङ्गिभिर्वशी सꣳस्रष्टा स युध इन्द्रो गणेन ।
सꣳसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥ ३५ ॥

बृहस्पते परि दीया रथेन रक्षोहाऽमित्राँ२ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥ ३६ ॥

बलविज्ञाय स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥ ३७ ॥

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमꣳ सजाता अनु वीरयध्वमिन्द्रꣳ सखायो अनु सꣳ रभध्वम् ॥ ३८ ॥

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयुध्योऽस्माकꣳ सेना अवतु प्र युत्सु ॥ ३९ ॥

Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena.
Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā (i). //35//

Bṛhaspate pari dīyā rathena rakṣohā 'mitrāṅ apabādhamānaḥ.
Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām (i). //36//

Balavijñāya sthaviraḥ pravīraḥ sahasvān vājī sahamana ugraḥ.
Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit (i). //37//

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā.
Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam (i). //38//

Abhi gotrāṇi sahasā gāhamāno' dayo vīraḥ śatamanyurindraḥ.
Duścyavanaḥ pṛtanāṣāḍayudhyo' smākaṁ senā avatu pra yutsu (i). //39//

35. That army-chief, commanding the soliders who carry arrows and quivers, organizes them into battalions and with them he captures enemies. He, the enjoyer of the herbal drinks, depending on the strength of his arms only, carrying a mighty bow, scatters the hosts of united enemies with his well-shot arrows. (1)

36. O lord of the large army, slayer of evil forces, harassing the enemies, may you go around far and wide with your chariot. Routing the opponent armies and conquering the violent foes in battles, may you become protector of our chariots. (1)

37. O resplendent one (army-chief), having full information of the opposing army, senior-most, valiant, full of strength, agile, overwhelming the foes, formidable, ready to engage every warrior, surrounded by servants, born out of strength as if, appreciator of praises, may you mount your conquering chariot now. (1)

38. O warriors, related to him by birth, follow the resplendent one (army-chief) in his valiant adventure. Friends, put in your best effort fighting under him, the destroyer of enemy clans, winner of cows, bearer of the terrible bolt, victorious in battles, and mower of foes with terrific force. (1)

39 May the resplendent one (army-chief), crushing the enemy clans with tremendous force, pitiless, valiant, quick to take offence, difficult to dislodge, vanquisher of armies, the matchless hero, protect our armies in battles. (1)

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥ ४० ॥

इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥ ४१ ॥

उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि ।
उद्वृत्रहन् वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥ ४२ ॥

अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ२ उ देवा अवता हवेषु ॥ ४३ ॥

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥ ४४ ॥

Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ.
Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram (i). //40//

Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram.
Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt (i). //41//

Uddharṣaya maghavannāyudhānyutsatvanāṁ māmakānāṁ manāṁsi.
Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ (i). //42//

Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā isavastā jayantu.
Asmākaṁ vīrā uttare bhavantvasmāñ u devā avatā haveṣu (i). //43//

Amīṣāṁ cittaṁ pratilobhayantī gṛhāṇāṅgānyapve parehi..
Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām (i). //44//

40. Let the resplendent one, the commander of the large army, be their leader; let the self-sacrificing squad be on their right; let the units intoxicated with herbal drinks move to the fore. Let the storm-troops march in the forefront of the conquering and overwhelming armies of godly people. (1)

41. Fierce strength of the powerful army-chief, of the venerable king, and of the infantry glittering like suns has come up. And up goes the victory-shout of the winning godly people, big-hearted and capable of overturning the worlds. (1)

42. O bounteous Lord, let our weapons be raised with joy; let the spirits of our warriors rise high. O slayer of evils, may the speed of our horses and the din of our winning chariots go up. (1)

43. When the flags assemble in the battlefield, may our army-chief win; may those shafts win that are ours. May our warriors have an edge over the enemy; may the bounties of Nature protect us in battles. (1)

44. O epidemic (or fear), confounding the minds of our enemies, seize their bodies and go away. Go again towards them. Burn their hearts with sorrows. May our foes be shrouded in blinding darkness. (1)

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते । गच्छामित्रान् प्र पद्यस्व माऽमीषां कं चनोच्छिषः ॥४५॥
प्रेता जयता नर इन्द्रो वः शर्म यच्छतु । उग्रा वः सन्तु बाहवोऽनाधृष्या यथाऽसथ ॥ ४६ ॥
असौ या सेना मरुतः परेषामभ्यैति न ओजसा स्पर्धमाना ।
तां गूहत तमसाऽपव्रतेन यथाऽमी अन्यो अन्यं न जानन् ॥ ४७ ॥
यत्र बाणाः सम्पतन्ति कुमारा विशिखा इव ।
तन्न इन्द्रो बृहस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥ ४८ ॥
मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजाऽमृतेनानुवस्ताम् ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वाऽनु देवा मदन्तु ॥ ४९ ॥
उदेनमुत्तरां नयाग्ने घृतेनाहुत । रायस्पोषेण सं सृज प्रजया च बहुं कृधि ॥ ५० ॥

Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva mā' mīṣāṁ kaṁcanocchiṣaḥ (i). //45//

Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrā vaḥ santu bāhavo' nādhṛṣyā yathā' satha (i). //46//

Asau yā senā marutaḥ pareṣāmabhyaiti na ojasā spardhamānā.
Tāṁ gūhata tamasā 'pavratena yathā 'mī anyo anyaṁ na jānan (i). //47//

Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tanna indro bṛhaspatiraditiḥ śarma yacchatu viśvāhā śarma yacchatu. (i). //48//

Marmāṇi te varmanā chādayāmi somastvā rājā' mṛte-nānuvastām.
Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvā'nu devā madantu (i). //49//

Udenamuttarāṁ nayāgne ghṛtenāhuta. Rāyaspoṣeṇa saṁ sṛja prajayā ca bahuṁ kṛdhi (i). //50//

45. O arrow, whetted by prayers, fly when discharged forcefully; come down on the adversaries, strike them true, and spare not one of the enemy. (1)

46. Move forward, men, and win. May the resplendent one (the army-chief) give joy to you. Let your arms be fierce and mighty, so that you remain always indomitable. (1)

47. There comes the army of enemies challenging our might. O brave soldiers, cover it with foul darkness so that none of them may recognize the other. (1)

48. Where arrows fall together like long-haired slaughterers, may the Lord of treasury (*Indra*), may the great strategist (*Bṛhaspati*), may the mother infinity (*Aditi*) grant us happiness; grant us happiness every day. (1)

49. I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.(1)

50. O fire-divine, to whom butter has been offered, may you promote this sacrificer to a higher position. Grant him riches and nourishment. Bless him with numerous offsprings.(1)

इन्द्रेमं प्रतरां नय सजातानामसद्वशी । समेनं वर्चसा सृज देवानां भागदा असत् ॥ ५१ ॥
यस्य कुर्मो गृहे हविस्तमग्ने वर्धया त्वम् । तस्मै देवा अधि ब्रुवन्नयं च ब्रह्मणस्पतिः ॥ ५२ ॥
उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वꣳ सुप्रतीको विभावसुः ॥५३॥
पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः ।
रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषे अधि यज्ञो अस्थात् ॥ ५४ ॥
समिद्धे अग्नावधि मामहान उक्थपत्र ईड्यो गृभीतः ।
तप्तं घर्मं परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः ॥ ५५ ॥
दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः ।
परिगृह्य देवा यज्ञमायन् देवा देवेभ्यो अध्वर्यन्तो अस्थुः ॥ ५६ ॥

Indremaṁ pratarāṁ naya sajātānāmasadvaśī. Samenaṁ varcasā sṛja devānām bhāgadā asat (i). //51//

Yasya kurmo gṛhe havistamagne vardhayā tvam. Tasmai devā adhi bruvannayaṁ ca brahmaṇaspatiḥ (i). //52//

Udu tvā viśve devā agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ (i). //53//

Pañca diśo daivīryajñamavantu devīrapāmatiṁ durmatiṁ bādhamānāḥ. Rayaspoṣe yajñapatimābhajantī rāyaspoṣe adhi yajño asthāt (i). //54//

Samiddhe agnāvadhi māmahāna ukthapatra īḍyo gṛbhītaḥ. Taptaṁ gharmaṁ parigṛhyāyajantorjā yadyajñamayajanta devāḥ (i). //55//

Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ śatapayāḥ. Parigṛhya devā yajñamāyan devā devebhyo adhvaryanto asthuḥ. (i). //56//

51. O resplendent Lord, may you bring this man to greater eminence. May he be controller of his own clan. Bestow lustre on him; may he give to the enlightened ones their share.(1)

52. O adorable Lord, may you make him prosper in whose house we perform sacrifice. May the bounties of Nature bless him with comforts, and so may this Lord of knowledge.(1)

53. O fire-divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us.(1)

54. May the five divine regions protect the sacrifice; may the godly impulses destroy thoughtlessness and evil thoughts; may they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.(1)

55. After the fire-divine has been enkindled, the mighty, praiseworthy and the laudable sacrifice is comprehended. When the enlightened ones perform the sacrifice, in fact they worship the great energy, that is obtained from the heated cauldron.(1)

56. The sacrifice, which is of godly lustre, bestower of lustre, and granter of a hundred blessings, is meant for the fire divine, sustainer and pleasing. The enlightened ones come to the sacrifice holding (the fire-divine). The enlightened ones are always desirous of sacrificing for the enlightened ones.(1)

वीतꣳ हविः शमितꣳ शमिता यजध्यै तुरीयो यज्ञो यत्र हव्यमेति ।
ततो वाका आशिषो नो जुषन्ताम् ॥ ५७ ॥

सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ२ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्सम्पश्यन्विश्वा भुवनानि गोपाः ॥ ५८ ॥

विमान एष दिवो मध्य आस्त आपप्रिवान् रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ ५९ ॥

उक्षा समुद्रो अरुणः सुपर्णः पूर्वस्य योनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥ ६० ॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥ ६१ ॥

देवहूर्यज्ञ आ च वक्षत्सुम्नहूर्यज्ञ आ च वक्षत् । यक्षदग्निर्देवो देवाँ२ आ च वक्षत् ॥ ६२ ॥

Vītaṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo yajño yatra havyameti. Tato vākā āśiṣo no juṣantām (i). //57//

Sūryaraśmirharikeśaḥ purastātsavitā jyotirudayāñ ajasram. Tasya pūṣā prasave yāti vidvāntsampaśyan viśvā bhuvanāni gopāḥ (i). //58//

Vimāna eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum (i). //59//

Ukṣā samudro aruṇaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛṣniraśmā vi cakrame rajasaspātyantau (i). //60//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //61//

Devahūryajña ā ca vakṣat sumnahūryajña ā ca vakṣat. Yakṣadagnirdevo devāñ ā ca vakṣat (i). //62//

57. That is the fourth type of sacrifice, where the coveted oblations, refined by the refiner, and made suitable for sacrifice are brought for being offered. May we enjoy the blessings and recitations of holy hymns thereafter.(1)

58. The impeller Lord, the lustrous light, blazing as sun-beams, golden-coloured, rises in front of us unabated. At His impulsion, the nourisher (the sun), preserver of earth, goes around knowing and seeing all the beings (of this universe). (1)

59. There stays in the midst of the sky the moulder of the universe, filling up the heaven and earth and the mid-space (with His might). He oversees the rich grounds extending in all the directions between the points of sun-rise and sun-set.(1)

60. The showerer of rain, the shedder of dew, the radiant and the one of splendid wings—such as the sun, has entered the region of the paternal East. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. (1)

61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.(1)

62. May the sacrifice, wherein Nature's bounties are in-voked, bring the bounties here; may the joy-giving sacri-fice bring the bounties of Nature here; may the adorable Lord bring the bounties of Nature here and get the sacrifice performed.(1)

वाजस्य मा प्रसव उद्ग्राभेणोदग्रभीत्। अधा सपत्नानिन्द्रो मे निग्राभेणाधराँ२ अकः ॥ ६३ ॥

उद्ग्राभं च निग्राभं च ब्रह्म देवा अवीवृधन्।
अधा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्यताम् ॥ ६४ ॥

क्रमध्वमग्निना नाकमुख्यꣳ हस्तेषु बिभ्रतः।
दिवस्पृष्ठꣳ स्वर्गत्वा मिश्रा देवेभिराध्वम् ॥ ६५ ॥

प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्ने पुरो अग्निर्भवेह।
विश्वा आशा दीद्यानो वि भाह्यूर्जं नो धेहि द्विपदे चतुष्पदे ॥ ६६ ॥
पृथिव्या अहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ ६७ ॥
स्वर्यन्तो नापेक्षन्त आ द्याꣳ रोहन्ति रोदसी।
यज्ञं ये विश्वतोधारꣳ सुविद्वाꣳसो वितेनिरे ॥ ६८ ॥

Vājasya mā prasava udgrābheṇodagrabhīt. Adhā sapatnānindro me nigrābheṇādharāñ akaḥ (i). //63//

Udgrābhaṁ ca nigrābhaṁ ca brahma devā avīvṛdhan.
Adhā sapatnānindrāgnī me viṣūcīnān vyasyatām (i). //64//

Kramadhvamagninā nākamukhyaṁ hasteṣu bibhrataḥ.
Divaspṛṣṭhaṁ svargatvā miśrā devebhirādhvam (i). //65//

Prācīmanu pradiśaṁ prehi vidvānagneragne puro agnirbhaveha.
Viśvā āśā dīdyāno vi bhāhyūrjaṁ no dhehi dvipade catuṣpade (i). //66//

Pṛthivyā ahamudantarikṣamāruham antarikṣāddivamāruham.
Divo nākasya pṛṣṭhāt svarjyotiragāmaham (i). //67//

Svaryanto nāpekṣanta ā dyāṁ rohanti rodasī. Yajñaṁ ye viśvatodhāraṁ suvidvāṁso vitenire(i). //68//

63. With the gaining of strength, may the resplendent Lord raise me high by His power of lifting up. And then may He put my rivals under my subjugation by His power of putting down.(1)

64. May the bounties of Nature encourage (my) uplift, and suppression (of my enemies) and performance of sacrifice. May the Lord, resplendent and adorable, scatter my enemies away.(1)

65. Guided by the adorable Lord, may you proceed to sorrowless world carrying the spiritual fire in your hands. Having reached the world of bliss on the top of heaven, may you stay and mix with the divinities. (1)

66. O fire, knowing your true form, may you proceed to the eastern region (in the form of the sun). O fire, remain here before us in the form of terrestrial fire. Illuminating all the regions, shine bright. Bestow strength on our bepeds and quadrupeds. (1)

67. From the earth I climb up to the mid-space; from the mid-space I climb up to heaven. From the high top of heaven I reach the world of bliss. (1)

68. Well-learned ones, who span the sacrifice, streaming out in all directions, while proceeding towards their world of bliss, are not distracted; they rise up to the heaven that admits no misery and sorrow.(1)

अग्ने प्रेहि प्रथमो देवयतां चक्षुर्देवानामुत मर्त्यानाम्।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति ॥ ६९ ॥
नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳ समीची।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन् द्रविणोदाः ॥ ७० ॥
अग्ने सहस्राक्ष शतमूर्धञ्छतं ते प्राणाः सहस्रं व्यानाः।
त्वꣳ साहस्रस्य राय ईशिषे तस्मै ते विधेम वाजाय स्वाहा ॥ ७१ ॥
सुपर्णोऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद।
भासाऽन्तरिक्षमा पृण ज्योतिषा दिवमुत्तभान तेजसा दिश उद्दृꣳह ॥ ७२ ॥
आजुह्वानः सुप्रतीकः पुरस्तादग्ने स्वं योनिमा सीद साधुया।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदत ॥ ७३ ॥
ताꣳ सवितुर्वरेण्यस्य चित्रामाऽहं वृणे सुमतिं विश्वजन्याम्।
यामस्य कण्वो अदुहत्प्रपीनाꣳ सहस्रधारां पयसा महीं गाम् ॥ ७४ ॥

Agne prehi prathamo devayatāṁ cakṣurdevānāmuta martyānām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti (i). //69//

Naktoṣāsā samanasā virūpe dhāpayete śiśumekam̐ samīcī. Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodāḥ (i). //70//

Agne sahasrākṣa śatamūrdhañchataṁ te prāṇāḥ sahasraṁ vyānāḥ.
Tvam̐ sāhasrasya rāya īśiṣe tasmai te vidhema vājāya svāhā (i). //71//

Suparṇo' si garutmān pṛṣṭhe pṛthivyāḥ sīda.
Bhāsā'ntarikṣamā pṛṇa jyotiṣā divamuttabhāna tejasā diśa uddṛm̐ha (i). //72//

Ājuhvānaḥ supratīkaḥ purastādagne svaṁ yonimā sīda sādhuyā. Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca sīdata (i). //73//

Tām̐ saviturvareṇyasya citrāmā 'haṁ vṛṇe sumatiṁ viśvajanyām. Yāmasya kaṇvo aduhat prapīnām̐ sahasradhārāṁ payasā mahīṁ gām (i). //74//

69. O adorable Lord, the vision of immortals as well as mortals, may you come before the people desirous of sacrifice. May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*bhṛgus*), reach the auspoicious world of bliss.(1)

70. Night and dawn, different in form and of one mind, suckle one child together. He shines beautiful between the heaven and the earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)

71. O adorable Lord, having thousands of eyes and hundreds of heads, hundreds are your in-breaths and thousands you through-breaths. You rule over thousands of riches. To you we offer our oblations for gaining strength.(1)

72. O adorable Lord, you are like a mighty-winged eagle. Be seated on the surface of this earth. Fill the mid-space with your radiance. Support the sky aloft with your light. Illumine the regions with your brilliance.(1)

73. O adorable leader, having been invited, may you be seated comfortably on your seat in the forefront. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)

74. I hereby solicit that fovour of the inspirer Lord, which is wondrous and beneficial to all and receiving which the wise one milks out from the well-cultivated earth a thousand streams of milk.(1)

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥ ७५ ॥
प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ । त्वां शश्वन्त उप यन्ति वाजाः ॥ ७६ ॥
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥ ७७ ॥
चित्तिं जुहोमि मनसा घृतेन यथा देवा इहागमन्वीतिहोत्रा ऋतावृधः ।
पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मणे विश्वाहाऽदाभ्यं हविः ॥ ७८ ॥
सप्त ते अग्ने समिधः सप्त जिह्वाः सप्त ऋषयः सप्त धाम प्रियाणि ।
सप्त होत्राः सप्तधा त्वा यजन्ति सप्त योनीरा पृणस्व घृतेन स्वाहा ॥ ७९ ॥
शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्माँश्च । शुक्रश्च ऋतपाश्चात्यंहाः ॥ ८० ॥

Vidhema te parame janmannagne vidhema stomairavare sadhasthe.
Yasmādyonerudārithā yaje taṁ pra tve havīṁṣi juhure samiddhe (i). //75//

Preddho agne dīdihi puro no' jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ (i). //76//

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ (i). //77//

Cittiṁ juhomi manasā ghṛtena yathā devā ihāgaman vītihotrā ṛtāvṛdhaḥ.
Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvāhā'dābhyaṁ haviḥ (i). //78//

Sapta te agne samidhaḥ sapta jihvāḥ sapta ṛṣayaḥ sapta dhāma priyāṇi. Sapta hotrāḥ saptadhā tvā yajanti sapta yonīrā pṛṇasva ghṛtena svāhā (i). //79//

Śukrajyotiśca citrajyotiśca satyajyotiśca jyotiṣmāṁśca.
Śukraśca ṛtapāścātyaṁhāḥ (i). //80//

75. O supreme Lord, may we worship your glory, manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze.(1)

76. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us with undecaying and life-bestowing radiance. To it proceeds our abundant ever-flowing homage, like viands to a sacrifical fire.(1)

77. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse and propitious like a benefactor and full of touching affection.(1)

78. With my mind as purified butter, I offer oblations to the fire of thought, so that the learned ones, lovers of sacrifice and supporters of right, may assemble here. And to the Lord of the vast world, the Universal Architect, I offer the inviolable oblations each and every day.(1)

79. O fire-divine, seven are your kindling woods; seven are your tongues; seven are your seers; seven are your pleasing abodes; seven are your priests; they worship you in seven different manners. May you fill the seven wombs with fertilizing water. *Svāhā*.(1)

80. The bright-lighted (*śukrajyotiḥ*), wonderful-lighted (*citrajyotiḥ)*, true-lighted (*satyajyotiḥ*), glowing with light (*jyotiṣmān*), brightness incarnate (*śukra*), protector of the right (*ṛtapāḥ*) and the one far above the sin (*atyaṁhāḥ*); (1)

ईदृङ् चान्यादृङ् च सदृङ् च प्रतिसदृङ् च । मितश्च सम्मितश्च सभराः ॥ ८१ ॥
ऋतश्च सत्यश्च ध्रुवश्च धरुणश्च । धर्ता च विधर्ता च विधारयः ॥ ८२ ॥
ऋतजिच्च सत्यजिच्च सेनजिच्च सुषेणश्च । अन्तिमित्रश्च दूरे अमित्रश्च गणः ॥ ८३ ॥
ईदृक्षास एतादृक्षास ऊ षु णः सदृक्षासः प्रतिसदृक्षास एतन ।
मितासश्च सम्मितासो नो अद्य सभरसो मरुतो यज्ञे अस्मिन् ॥ ८४ ॥
स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च । क्रीडी च शाकी चोज्जेषी ॥ ८५ ॥

Īdṛṅ cānyādṛṅ ca sadṛṅ ca pratisadṛṅ ca. Mitaśca sammitaśca sabharāḥ (i). //81//

Ṛtaśca satyaśca dhruvaśca dharuṇaśca. Dhartā ca vidhartā ca vidhārayaḥ (i). //82//

Ṛtajicca satyajicca senajicca suṣeṇaśca. Antimitraśca dūre amitraśca gaṇaḥ(i). //83//

Īdṛkṣāsa etādṛkṣāsa ū ṣu ṇaḥ sadṛkṣāsaḥ pratisadṛkṣāsa etana. Mitāsaśca sammitāso no adya sabharaso maruto yajñe asmin (i). //84//

Svatavāñśca praghāsī ca sāntapanaśca gṛhamedhī ca.
Krīḍī ca śākī cojjeṣī(i). //85//

81. Of this type (*īdṛṅ*), of the other type (*anyādṛṅ*), of the same type (*sadṛṅ*), of the anti-type (*prati-sadṛṅ*), measured (*mitaḥ*), symmetrical (*sammitaḥ*), and of equal weight (*sabharāḥ*); (1)

82. The right (*ṛta*), the true (*satya*), the steady (*dhruva*), the sustainer (*dharauṇaḥ*), the supporter (*dhartā*), the disposer (*vidhartā*) and the maintainer (*vidhārayaḥ*); (1)

83. Winning with right (*ṛtajit*), winning with truth (*satyajit*), conquering with the army (*senajit*), the commander of a good army (*suṣeṇa*), the one with friends near him (*antimitraḥ*), the one with enemies far away (*dure-amitraḥ*), and the one, who takes into account every one (*ganaḥ*); (1)

84. May the soldiers of these characteristics (*īdṛkṣāsaḥ*), of the other characteristics (*etādṛksāsaḥ*), of the same characteristics (*sadṛkṣāsaḥ*), and of the anti-characteristics (*pratidṛkṣāsaḥ*), of measured dimensions (*mitāsaḥ*), of symmetrical dimensions (*sammitāsaḥ*), and of the same decorations (*sabharāsaḥ*) come to attend this sacrifice of ours today. (1)

85. Confident of his strength (*svatavān*), voracious (*praghāsī*), harasser of enemies (*santapana*), the householder (*gṛhamedhī*). sports-lover (*krīḍī*), competent (*śākī*), and ambitious for victories (*ujjeṣī*); (1)

इन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन्यथेन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन् ।
एवमिमं यजमानं दैवीश्च विशो मानुषीश्चानुवर्त्मानो भवन्तु ॥ ८६ ॥
इमꣳ स्तनमूर्जस्वन्तं धयापां प्रपीनमग्ने सरिरस्य मध्ये ।
उत्सं जुषस्व मधुमन्तमर्वन्त्समुद्रियꣳ सदनमा विशस्व ॥ ८७ ॥
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ ८८ ॥
समुद्रादूर्मिर्मधुमाँ२ उदारदुपाꣳशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ ८९ ॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥ ९० ॥

[Ugrāśca bhīmaśca dhvāntaśca dhuniśca.
Sāsahvāñscābhiyugvā ca vikṣipaḥ svāhā.]

Indraṁ daivīrviśo maruto' nuvartmāno' bhavan yathendraṁ daivīrviśo maruto' nuvartmāno' bhavan. Evamimaṁ yajamānaṁ daivīśca viśo mānuṣīścānuvartmāno bhavantu(i). //86//

Imaṁ stanamūrjasvantaṁ dhayāpāṁ prapīnamagne sarirasya madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaṁ sadanamā viśasva(i). //87//

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam(i). //88//

Samudrādūrmirmadhumāñ udāradupāṁśunā sam-amṛtatvamānaṭ. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ(i)). //89//

Vayaṁ nāma pra bravāmā ghṛtasyāsmin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥśṛṅgo'va-mīdgaura etat(i). //90//

86. The fierce (*ugra*), the terrible (*bhīmaḥ*), the roarer (*dhvāntaḥ*), the shaker (*dhuniḥ*), the humbler of enemies (*sasahvān*), the assailant (*abhiyugvā*) and the scatterer of foes (*vikṣipaḥ*); (YV. XXXIX.7 added here).

Such brave soldiers, and people of divine qualities, become the followers of the resplendent one. As the brave soldiers and people of divine qualities become the followers of the resplendent one, so may the people of divine qualities as well as the people of human qualities become followers of this sacrificer. (1)

87. O fire-divine, in the middle of flood, suck this breast, full of vigour and swelling with butter. O quick-moving, enjoy this spring of sweetness and thereafter enter your ocean-abode.(1)

88. We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word *svāhā*, and fill them with rapture.(1)

89. The waves of sweet water spring forth from the ocean; by the solar rays, the water is carried to celestial region. That, which is the secret name of *mystic butter*, is the tongue of Nature and the navel of ambrosia.(1)

90. We celebrate the name of this *mystic butter* at our worship. We offer it with adoration. May the supreme preceptor, the knower of the four-horned vedas, the Divine Word, listen to this adoration. (1)

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ२ आ विवेश ॥ ९१ ॥
त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकꣳ सूर्य एकं जजान वेनादेकꣳ स्वधया निष्टतक्षुः ॥ ९२ ॥
एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥ ९३ ॥
सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥ ९४ ॥
सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥ ९५ ॥
अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥ ९६ ॥

Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya.
Tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa(i). //91//

Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan.
Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ(i). //92//

Etā arṣanti hṛdyāt samudrācchatavrajā ripuṇā nāvacakṣe.
Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām(i). //93//

Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ.
Ete arṣantyūrmayo ghṛtasya mṛga iva kṣipaṇorīṣamāṇāḥ(i). //94//

Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti yahvāḥ.
Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ(i). //95//

Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ(i). //96//

91. Four are his horns; three are his feet; his heads are two; his hands are seven; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. (1)

92. The enlightened ones discover the *mystic butter*, concealed by rivals in three-fold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one, and the vital breathing system fabricates out the third one, each with his own genius.(1)

93. In countless channels these showers flow down from the heart of calestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. (1)

94. The verses of praise flow uninterrupted like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter.(1)

95. The streams of this *mystic butter,* swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow down like a high spirited steed.(1)

96. The streams of this *mystic butter* incline to spiritual fire, as devoted wives loving and smiling to their husbands. They feed the flame of the mystic fire like fuel and the omniscient Lord joyfully receives them.(1)

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥ ९७ ॥
अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ ९८ ॥
धामं ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥ ९९ ॥

Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi.
Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tat pavante(i). //97//

Abhyarṣata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta.
Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat pavante(i). //98//

Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi.
Apāmanīke samithe ya ābhṛtastamaśyama madhumantaṁ ta ūrmim(i). //99//

97. I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnised. They flow, as a bride decorates herself with ornaments whilst going to the bridegroom.(1)

98. May the priest address sacred prayers in the well-known divine language. May they convey our worship to the divine powers, whereat the streams of mystic butter descend with sweetness.(1)

99. O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, or in the warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. (1)

अथाष्टादशोऽध्यायः ।

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम् ॥ १ ॥

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च म आधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥ २ ॥

ओजश्च मे सहश्च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे परूंषि च मे शरीराणि च म आयुश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥ ३ ॥

ज्यैष्ठ्यं च म आधिपत्यं च मे मन्युश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्षिमा च मे द्राघिमा च मे वृद्धं च मे वृद्धिश्च मे यज्ञेन कल्पन्ताम् ॥४॥

ATHĀṢṬĀDAŚO' DHYĀYAḤ

Vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca me kratuśca me svaraśca me ślokaśca me śravaśca me śrutiśca me jyotiśca me svaśca me yajñena kalpantām(i). //1//

Prāṇaśca me' pānaśca me vyānaśca me' suśca me cittaṁ ca ma ādhītaṁ ca me vāk ca me manaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me balaṁ ca me yajñena kalpantām(i). //2//

Ojaśca me sahaśca ma ātmā ca me tanūśca me śarma ca me varma ca me' ṅgāni ca me' sthīni ca me parūṁṣi ca me śarīrāṇi ca ma āyuśca me jarā ca me yajñena kalpantām(i). //3//

Jyaiṣṭhyaṁ ca ma ādhipatyaṁ ca me manyuśca me bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me drāghimā ca me vṛddhaṁ ca me vṛddhiśca me yajñena kalpantām(i). //4//

CHAPTER EIGHTEEN

1. May my strength and my aspiration, my effort and my achievement, my planning and implementation, my praise and my fame, my knowledge acquired and knowledge inspired, my light and my bliss be secured by means of sacrifice. (1)

2. May my in-breath and my out-breath, my through-breath and my vital breath, my thought and my recollection, my speech and my mind, my vision and my hearing, my skill and my power be secured by means of sacrifice.(1)

3. May my vigour and my endurance, my spirit and my body, my shelter and my armour, my limbs and my bones, my joints and my extremities, my life and my old age be secured by means of sacrifice. (1)

4. May my supremacy and my overlordship, my righteous wrath and my anger, my indomitability and my impetuousness, my capacity to win and my grandeur, my sublimity and my prosperity, my long life and my large family, my abundance of wealth and my intellectual growth be secured by means of sacrifice. (1)

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे महश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे यज्ञेन कल्पन्ताम् ॥ ५ ॥

ऋतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे यज्ञेन कल्पन्ताम् ॥ ६ ॥

यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम् ॥ ७ ॥

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भगश्च मे द्रविणं च मे भद्रं च मे श्रेयश्च मे वसीयश्च मे यशश्च मे यज्ञेन कल्पन्ताम् ॥ ८ ॥

ऊर्क् च मे सूनृता च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च म औद्भिद्यं च मे यज्ञेन कल्पन्ताम् ॥ ९ ॥

Satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me viśvaṁ ca me mahaśca me krīḍā ca me modaśca me jātaṁ ca me janiṣyamāṇaṁ ca me sūktaṁ ca me sukṛtaṁ ca me yajñena kalpantām(i). //5//

Ṛtaṁ ca me'mṛtaṁ ca me'yakṣmaṁ ca me'nāmayacca me jīvātuśca me dīrghāyutvaṁ ca me' namitraṁ ca me' bhayaṁ ca me sukhaṁ ca me śayanaṁ ca me sūṣāśca me sudinaṁ ca me yajñena kalpantām(i). //6//

Yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me praśūca me sīraṁ ca me layaśca me yajñena kalpantām(i). //7//

Śaṁ ca me mayaśca me priyaṁ ca me'nukāmaśca me kāmaśca me saumanasaśca me bhagaśca me draviṇaṁ ca me bhadraṁ ca me śreyaśca me vasīyaśca me yaśaśca me yajñena kalpantām(i). //8//

Ūrk ca me sūnṛtā ca me payaśca me rasaśca me ghṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma audbhidyaṁ ca me yajñena kalpantām(i). //9//

5. May my truthfulness and my faith, my cattle and my wealth, my entirety and my greatness, my sports and my enjoyment, my offsprings and my would-be off-springs, my pleasent talk and my pious actions be secured by means of sacrifice.(1)

6. May my righteous actions and my immortality, my freedom from consumption and my diseaseless health, my cure and my longevity, my foelessness and my freedom from fear, my happiness and my restful sleep, my good dawns and my good days be secured by means of sacrifice.(1)

7. May my controlling and sustaining power, my capacity to retain and my firmness, my entirety and my greatness, my knowledge and capacity to understand, my control over my family and my power to beget, my plough and my harrow be secured by means of sacrifice.(1)

8. May my happiness here and happiness hereafter, the things dear to me and the things that I desire, my love and my friendships, my respectability and my wealth, my well-being here and well-being hereafter, my comfortable residence and my fame be secured by means of sacrifice.(1)

9. May my vigour and my pleasing truthful speech, my milk and my sap, my purified butter and my honey, my feast with friends and my drinks in company, my farming and my favourable rains, my longing for victory and my conquest be secured by means of sacrifice.(1)

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च मे पूर्णतरं च मे कुयवं च मेऽक्षितं च मेऽन्नं च मेऽक्षुच्च मे यज्ञेन कल्पन्ताम् ॥ १० ॥

वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथ्यं च म ऋद्धं च म ऋद्धिश्च मे क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे यज्ञेन कल्पन्ताम् ॥ ११ ॥

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ॥ १२ ॥

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मेऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे त्रपु च मे यज्ञेन कल्पन्ताम् ॥ १३ ॥

अग्निश्च म आपश्च मे वीरुधश्च म ओषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे ग्राम्याश्च मे पशव आरण्याश्च मे वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे यज्ञेन कल्पन्ताम् ॥ १४ ॥

वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च म एमश्च म इत्या च मे गतिश्च मे यज्ञेन कल्पन्ताम् ॥ १५ ॥

Rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me vibhu ca me prabhu ca me pūrṇaṁ ca me purṇataraṁ ca me kuyavaṁ ca me'kṣitaṁ ca me'nnaṁ ca me' kṣucca me yajñena kalpantām(i). //10//
Vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyacca me sugaṁ ca me supathyaṁ ca ma ṛddhaṁ ca ma ṛddiśca me klṛptaṁ ca me klṛptiśca me matiśca me sumatiśca me yajñena kalpantām(i). //11//
Vrīhayaśca me yavāśca me māṣāśca me tilāśca me mudgāśca me khalvāśca me priyaṅgavaśca me' ṇavaśca me śyāmākāśca me nīvārāśca me godhūmāśca me masūrāśca me yajñena kalpantām(i). //12//
Aśmā ca me mṛttikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me' yaśca me śyāmaṁ ca me lohaṁ ca me sīsaṁ ca me trapu ca me yajñena kalpantām(i). //13//
Agniśca ma āpaśca me vīrudhaśca ma oṣadhyaśca me kṛṣṭapacyāśca me' kṛṣṭapacyāśca me grāmyāśca me paśava āraṇyāśca me vittaṁ ca me vittiśca me bhūtaṁ ca me bhūtiśca me yajñena kalpantām(i). //14//
Vasu ca me vasatiśca me karma ca me śaktiśca me' rthaśca ma emaśca ma ityā ca me gatiśca me yajñena kalpantām(i). //15//

10. May my riches and my wealth, my growth and my development, my fame and my power, my fullness and my overflow, my coarse foodgrains and my unexhausting sotck, my food and my freedom from hunger be secured by means of sacrifice.(1)

11. May my wealth obtained and wealth to be obtained, my past and my future, my easy travel and my pleasant journey, my thriving and my thrift, my accomplishing and my accomplishment, my thinking and my good thought be secured by means of sacrifice.(1)

12. May my paddy and my barley, my beans (*māṣāḥ*) and my sesame, my kidney-beans (*mudgāḥ*) and my grams, my pandicum Italicum(*priyaṅgu*) and Panicum Millianceus (*aṇavaḥ*), my small rice (*śyāmākāḥ*) and my wild rice (*nīvārāḥ*) my wheat and my lentils be secured by means of sacrifice.(1)

13. May my stone and my clay, my hills and my mountains, my sands and my forest trees, my gold and my bronze, my copper and my iron, my lead and my tin be secured by means of sacrifice.(1)

14. May my fire and my waters, my shrubs and my plants, my cultivated crops and my uncultivated crops, my domestic animals and the wild ones, my wealth and income, my offsprings and plenty of wealth be secured by means of sacrifice.(1)

15. May my riches and my dwelling, my actions and my capacity to act, my objects and my aims to be obtained, and my ends and my approach be secured by means of sacrifice.(1)

अग्निश्च म इन्द्रश्च मे सोमश्च म इन्द्रश्च मे सविता च म इन्द्रश्च मे सरस्वती च म इन्द्रश्च मे पूषा च म इन्द्रश्च मे बृहस्पतिश्च म इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १६ ॥

मित्रश्च म इन्द्रश्च मे वरुणश्च म इन्द्रश्च मे धाता च म इन्द्रश्च मे त्वष्टा च म इन्द्रश्च मे मरुतश्च म इन्द्रश्च मे विश्वे च मे देवा इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १७ ॥

पृथिवी च म इन्द्रश्च मेऽन्तरिक्षं च म इन्द्रश्च मे द्यौश्च म इन्द्रश्च मे समाश्च म इन्द्रश्च मे नक्षत्राणि च म इन्द्रश्च मे दिशश्च म इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १८ ॥

अंशुश्च मे रश्मिश्च मेऽदाभ्यश्च मेऽधिपतिश्च म उपांशुश्च मेऽन्तर्यामश्च म ऐन्द्रवायवश्च मे मैत्रावरुणश्च म आश्विनश्च मे प्रतिप्रस्थानश्च मे शुक्रश्च मे मन्थी च मे यज्ञेन कल्पन्ताम्।१९।

Agniśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me sarasvatī ca ma indraśca me pūṣā ca ma indraśca me bṛhaspatiśca ma indraśca me yajñena kalpantām(i). //16//

Mitraśca ma indraśca me varuṇaśca ma indraśca me dhātā ca ma indraśca me tvaṣṭā ca ma indraśca me marutaśca ma indraśca me viśve ca me devā indraśca me yajñena kalpantām(i). //17//

Pṛthivī ca ma indraśca me'ntarikṣaṁ ca ma indraśca me dyauśca ma indraśca me samāśca ma indraśca me nakṣatrāṇi ca ma indraśca me diśaśca ma indraśca me yajñena kalpantām(i). //18//

Aṁśuśca me raśmiśca me' dābhyaśca me'dhipatiśca ma upāṁśuśca me' ntaryāmaśca ma aindravāyavaśca me maitrāvaruṇaśca ma āśvinaśca me pratiprasthānaśca me śukraśca me manthī ca me yajñena kalpantām(i). //19//

16. May my adorable Lord (Agni) and my resplendent Lord (Indra), my blissful Lord (Soma) and my resplendent, my Creator Lord (Savitṛ) and my resplendent, my Speech (Sarasvatī) and my resplendent, my nourisher Lord (Pūṣan) and my resplendent, my Lord supreme (Bṛhaspati) and my resplendent Lord be secured by means of sacrifice. (Different attributive names of the same Indra).(1)

17. May my friendly Lord (Mitra)and my resplendent Lord (Indra), my venerable Lord (Varuṇa) and my resplendent, my sustainer Lord (Dhātṛ) and my resplendent, my supreme Mechanic (Tvaṣṭṛ) and my resplendent, my cloud-bearing winds (Maruts) and my resplendent, my all the bounties of Nature (Viśvedevāḥ) and my resplendent Lord be secured by means of sacrifice.(1)

18. May my earth and my resplendent Lord, my mid-space and my resplendent, my sky and my resplendent, my years and my resplendent, my lunar mansions and my resplendent, my regions and my resplendent Lord be secured by means of sacrifice.(1)

19. May my rays (*aṁśu*) and my beams of light (*raśmi)* my unconquerableness (*adābhyaḥ*) and my overlordship (*adhipatiḥ*), my vital breath (*upāṁśu*) and my out-breath (*antaryāma*), my speech and my in-breath (*aindravāyava*), my vision and my thought (*maitrāvaruṇa*), my hearing (*āśvinaḥ*) and my mobility (*pratiprasthāna*), my sun (*śukra*) and my moon (*manthī*) be secured by means of sacrifice.(1)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च म ऐन्द्राग्नश्च मे महावैश्वदेवश्च मे मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे पात्नीवतश्च मे हारियोजनश्च मे यज्ञेन कल्पन्ताम् ॥ २० ॥

स्रुचश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च म आधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे यज्ञेन कल्पन्ताम् ॥२१॥

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिश्च मे द्यौश्च मेऽङ्गुलयः शक्वरयो दिशश्च मे यज्ञेन कल्पन्ताम् ॥ २२ ॥

व्रतं च म ऋतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रे ऊर्वष्ठीवे बृहद्रथन्तरे च मे यज्ञेन कल्पन्ताम् ।२३।

Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca me vaiśvānaraśca ma aindrāgnaśca me mahāvaiśvadevaśca me marutvatīyāśca me niṣkevalyaśca me sāvitraśca me sārasvataśca me pātnīvataśca me hāriyojanaśca me yajñena kalpantām(i). //20//

Srucaśca me camasāśca me vāyavyāni ca me droṇakalaśaśca me grāvāṇaśca me'dhiṣavaṇe ca me pūtabhṛcca ma ādhavanīyaśca me vediśca me barhiśca me'vabhṛthaśca me svagākāraśca me yajñena kalpantām(i). //21//

Agniśca me gharmaśca me'rkaśca me sūryaśca me prāṇaśca me'śvamedhaśca me pṛthivī ca me'ditiśca me ditiśca me dyauśca me' ṅgulayaḥ śakvarayo diśaśca me yajñena kalpantām(i). //22//

Vrataṁ ca ma ṛtavaśca me tapaśca me saṁvatsaraśca me' horātre ūrvaṣṭhīve bṛhadrathantare ca me yajñena kalpantām(i). //23//

20. May my foremost one (*āgrayaṇaḥ*) and my all the Nature's bounties (*vaiśvadevaḥ*), my steadfastness (*dhruvaḥ*) and my benevolence towards all men (*vaiśvānaraḥ*), my intimacy with the army-chief and the king (*aindrāgnaḥ*) and my great offerings to all the bounties of Nature (*mahavaiśvadevaḥ*), my hospitality to brave soldiers (*marutvatīyaḥ*) and my absolute bliss (*niśkevalyaḥ*), my inspiration (*sāvitraḥ*) and refined speech (*sārasvataḥ*), my delight from a good wife (*pātnīvataḥ*), and my yoking of swift horses (*hāriyojanaḥ*) be secured by means of sacrifice.(1)

21. May my ladles (*srucaḥ*) and my bowls (*camasāḥ*), my jars (*vāyavyāni*) and my wooden pitcher (*droṇa kalaśa*), my pressing stones (*grāvāṇaḥ*) and my two wooden press-boards (*adhiṣavaṇe*), my jar of filtrate (*pūtabhṛt*) and my washing mug (*ādhavanīyaḥ*), my altar (*vediḥ*) and my sacred kuśā grass (*barhiḥ*), my holy bath (*avabhṛtha*) and my auspicious recitation (*svagākāraḥ*) be secured by means of sacrifice.(1)

22. May my fire and my heat, my vigour and my sun, and my breath and my strength (*aśvamedha*), my earth and my infinity (*aditi*) and my finiteness (*diti*), and my sky, my fingers, and my arms and my regions be secured by means of sacrifice.(1)

23. May my vow and my seasons, my austerity and my year, my days and nights, my thighs and knees, and my both the feet (*bṛhadrathantare*) be secured through sacrifice.(1)

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म एकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च म एकविꣳशतिश्च म एकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पञ्चविꣳशतिश्च मे पञ्चविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳशतिश्च म एकत्रिꣳशच्च म एकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥ २४ ॥

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मेऽष्टाविꣳशतिश्च मेऽष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षट्त्रिꣳशच्च मे षट्त्रिꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥२५॥

त्र्यविश्च मे त्र्यवी च मे दित्यवाट् च मे दित्यौही च मे पञ्चाविश्च मे पञ्चावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्यौही च मे यज्ञेन कल्पन्ताम् ॥ २६ ॥

Ekā ca me tisraśca me tisraśca me pañca ca me pañca ca me sapta ca me sapta ca me nava ca me nava ca ma ekādaśa ca ma ekādaśa ca me trayodaśa ca me trayodaśa ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me saptadaśa ca me navadaśa ca me navadaśa ca ma ekaviṁśatiśca ma ekaviṁśatiśca me trayoviṁśatiśca me trayoviṁsatiśca me pañcaviṁsatiśca me pañcaviṁśatiśca me navaviṁśatisca ma ekatriṁśacca ma ekatriṁśacca me trayastriṁśacca me yajñena kalpantām(i). //24//

Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me viṁśatiśca me viṁśatiśca me caturviṁśatiśca me caturviṁśatiśca me' ṣṭāviṁśatiśca me' ṣṭāviṁśatiśca me dvātriṁścca me dvātriṁśacca me ṣaṭtriṁśacca me ṣaṭtriṁśacca me catvāriṁśacca me catvāriṁśacca me catuścatvāriṁśacca me catuścatvāriṁśacca me'ṣṭācatvāriṁśacca me yajñena kalpantām(i). //25//

Tryaviśca me tryavī ca me dityavāṭ ca me dityauhī ca me pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca me turyavāṭ ca me turyauhī ca me yajñena kalpantām(i). //26//

24. May my one (feminine) and my three (feminine), and my three and my five, and my five and my seven, and my seven and my nine, and my nine and my eleven, and my eleven and my thirteen, and my thirteen and my fifteen, and my fifteen and my seventeen, and my seventeen and my nineteen, and my nineteen and my twenty-one, and my twenty-one and my twenty-three, and my twenty-three and my twenty-five, and my tewenty-five and my twenty-seven, and my twenty-seven and my twenty-nine, and my twenty-nine and my thirty-one, and my thirty-one and my thirty-three be secured by means of sacrifice.(1)

25. May my four (feminine) and my eight, and my eight and my twelve, and my twelve and my sixteen, and my sixteen and my twenty, and my twenty and my twenty-four, and my twenty-four and my twenty-eight, and my twenty-eight and my thirty-two, and my thirty-two and my thirty-six, and my thirty-six and my forty, and my forty and my forty-four, and my forty-four and my forty-eight be secured by means of sacrifice.(1)

26. May my one and a half year old steer (*tryaviḥ*) and my one and a half year old heifer, and my two years old bull (*dityavāṭ*) and two years old cow, and my thirty months old bull (*pancāviḥ*) and thirty months old cow, anu my three years old bull (*trivatsaḥ*) and three years old cow, and my four years old bull (*tūryavāṭ*) and my four years old cow be secured by means of sacrifice.(1)

पष्ठवाद् च मे पष्ठौही च म उक्षा च मे वशा च म ऋषभश्च मे वेहच्च मेऽनड्वाँश्च मे धेनुश्च मे यज्ञेन कल्पन्ताम् ॥ २७ ॥

वाजाय स्वाहा प्रसवाय स्वाहाऽपिजाय स्वाहा क्रतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्ने मुग्धाय स्वाहा मुग्धाय वैनँशिनाय स्वाहा विनँशिन आन्त्यायनाय स्वाहाऽऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा प्रजापतये स्वाहा । इयं ते राण्मित्राय यन्ताऽसि यमन ऊर्जे त्वा वृष्ट्यै त्वा प्रजानां त्वाऽऽधिपत्याय ॥ २८ ॥

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताँ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताँ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ।
स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च ।
स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ २९ ॥

Paṣṭhavāṭ ca me paṣṭhauhī ca ma ukṣā ca me vaśā ca ma ṛṣabhaśca me vehacca me'naḍvāṁśca me dhenuśca me yajñena kalpantām(i). //27//

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina āntyāyanāya svāhā" ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'dhipataye svāhā prajāpataye svāhā. Iyaṁ te rāṇmitrāya yantā'si yamana ūrje tvā vṛṣṭyai tvā prajānāṁ tvā"dhipatyāya(i). //28//

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ cakṣur-yajñena kalpatāṁ śrotraṁ yajñena kalpatāṁ vāgyajñena kalpatāṁ mano yajñena kalpatāmātmā yajñena kalpatāṁ brahmā yajñena kalpatāṁ jyotiryajñena kalpatāṁ svaryajñena kalpatāṁ pṛṣṭhaṁ yajañena kalpatāṁ yajño yajñena kalpatām.
Stomaśca yajuśca ṛk ca sāma ca bṛhacca rathantaraṁ ca.
Svardevā aganmāmṛtā abhūma prajāpateḥ prajā abhūma veṭ svāhā(i). //29//

27. May my six years old bull (*paṣṭhavāṭ*) and my six years old cow, and my impregnator bull (*ukṣan*) and my barren cow (*vaśā*) and my very young bull (*ṛṣabha*) and my aborting cow (*vehat*), and my cart-bullock (*anaḍvān*) and milch-cow (*dhenu*) be secured by means of sacrifice. (1)

28. I dedicate it for strength; I dedicate it for impulse; I dedicate it for victory; I dedicate it for action; I dedicate it for accommodation; I dedicate it to the Lord of the day; I dedicate it to the pleasing day; I dedicate it to the pleasing perishable objects; I dedicate it to the perishable objects leading to the end; I dedicate it to the last of the worldly things; I dedicate it to the Lord of the worlds; I dedicate it to the overlord of all; I dedicate it to the Lord of creatures. This is your empire. You are a controlling guide for a friend. I invoke you for vigour, for rain, and for ruling power over all the people. (1)

29. May the life be regulated by sacrifice; may the breath be regulated by sacrifice; may the vision be regulated by sacrifice; may the hearing be regulated by sacrifice; may the mind be regulated by sacrifice; may the conscience be regulated by sacrifice; may the intellect be regulated by sacrifice; may the light be attained through sacrifice; may the bliss be secured through sacrifice; may the altar be put in order through sacrifice; may the sacrifice itself be secured through sacrifice; also the praise-songs, the sacrificial hymns, ṚK hymns and Sāman hymns, Bṛhat and Rathantara hymns. O, enlightened ones, we have reached the world of bliss. We have become immortal. We have become the children of the creator Lord. *Veṭ Svāhā.* (1)

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥ ३० ॥
विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसाऽऽगमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥ ३१ ॥
वाजो नः सप्त प्रदिशश्चतस्रो वा परावतः । वाजो नो विश्वैर्देवैर्धनसाताविहावतु ॥ ३२ ॥
वाजो नो अद्य प्र सुवाति दानं वाजो देवाँ२ ऋतुभिः कल्पयाति ।
वाजो हि मा सर्ववीरं जजान विश्वा आशा वाजपतिर्जयेयम् ॥ ३३ ॥
वाजः पुरस्तादुत मध्यतो नो वाजो देवान् हविषा वर्धयाति ।
वाजो हि मा सर्ववीरं चकार सर्वा आशा वाजपतिर्भवेयम् ॥ ३४ ॥
सं मा सृजामि पयसा पृथिव्याः सं मा सृजाम्यद्भिरोषधीभिः । सोऽहं वाजꣳ सनेयमग्ने ॥ ३५ ॥

Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe.
Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyāṁ no devaḥ savitā dharma sāviṣat(i). //30//

Viśve adya maruto viśva ūtī viśve bhavantvagnayaḥ samiddhāḥ.
Viśve no devā avasā" gamantu viśvamastu draviṇaṁ vājo asme(i). //31//

Vājo' naḥ sapta pradiśaścatasro vā parāvataḥ. Vājo no viśvairdevairdhanasātāvihāvatu(i). //32//

Vājo no adya pra suvāti dānaṁ vājo devāñ ṛtubhiḥ kalpayāti.
Vājo hi mā sarvavīraṁ jajāna viśvā āśā vājapatirjayeyam (i). //33//

Vājaḥ purastāduta madhyato no vājo devān haviṣā vardhayāti.
Vājo hi mā sarvavīraṁ cakāra sarvā āśā vājapatirbhaveyam (i). //34

Saṁ mā sṛjāmi payasā pṛthivyāḥ saṁ mā sṛjāmyadbhiroṣadhībhiḥ.
So'haṁ vājaṁ saneyamagne(i). //35//

30. At the impulsion of power, we praise the mother Earth, Aditi (indivisible) by name. On this Earth, where all this life has been accommodated, may the creator God provide shelter to us. (1)

31. May all the cloud-bearing winds come here today with all their help. May all the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

32. May our power spread over the seven (worlds) and the four mid-regions and even beyond them. May our strength protect us here in the process of gaining wealth along with all the enlightened ones. (1)

33. Our strength today procures donations to us. Strength enables the learned people to enjoy the seasons. Strength has made me the master of all the brave sons. May I, the lord of strength, win all the quarters.(1)

34. May strength be in front of us; may strength be in the middle of us; may strength make the learned people prosper with offerings. Strength has made me the master of all the brave sons. May I, the Lord of strength, possess all the quarters. (1)

35. O adorable Lord, hereby I unite myself with the milk of the Earth; I unite myself with the waters and with the medicinal herbs. So may I gain strength. (1)

पयः पृथिव्यां पय ओषधीषु पयो दिव्यन्तरिक्षे पयो धाः । पयस्वतीः प्रदिशः सन्तु मह्यम् ॥ ३६ ॥
देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिषिञ्चामि ॥ ३७ ॥
ऋताषाडृतधामाऽग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ३८ ॥
संहितो विश्वसामा सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरस आयुवो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ३९ ॥
सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४० ॥

Payaḥ pṛthivyāṁ paya oṣadhīṣu payo divyantarikṣe payo dhāḥ.
Payasvatīḥ pradiśaḥ santu mahyam(i). //36//

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Sarasvatyai vāco yanturyantreṇāgneḥ sāmrājyenābhi-ṣiñcāmi (i). //37//

Ṛtāṣāḍṛtadhāmā' gnirgandharva- (i) stasyauṣadha-yo'psaraso mudo nāma (ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā (iv). //38//

Saṁhito viśvasāmā sūryo gandharva- (i) stasya marīca-yo'psarasa āyuvo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //39//

Ṣuṣumṇaḥ sūryaraśmiścandramā gandharva- (i) stasya nakṣatrāṇyapsaraso bhekurayo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //40//

36. O adorable Lord, for me provide milk on the earth, milk in the herbs, milk in the sky and milk in the mid-space. May all the regions be full of milk for me.(1)

37. At the impulsion of the creator Lord, with arms of the healers and with hands of the nourisher, with the auspicious utterances from the sacred texts and with the rituals prescribed under law, I crown you with the empire of the adorable Lord. (1)

38. The fire-divine, sustainer of eternal law and dwelling in eternal law is the *gandharva* (sustainer of the earth). (1) Herbs and plants are called his *apṣaras* (powers) bestowing delight. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

39. The conjoiner (of days and nights) and harmonizer of all, the sun-divine is the *gandharva*. (1) Rays are called his *apsaras*, which are fast-moving. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well.(4)

40. The bliss-bestower and lighted by sun's rays, the moon divine is the *gandharva*. (1) Asterisms are called his *apsaras*, that produce glow. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

इषिरो विश्वव्यचा वातो गन्धर्वस्तस्यापो अप्सरस ऊर्जो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४१ ॥
भुज्युः सुपर्णो यज्ञो गन्धर्वस्तस्य दक्षिणा अप्सरसं स्तावा नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४२ ॥
प्रजापतिर्विश्वकर्मा मनो गन्धर्वस्तस्य ऋक्सामान्यप्सरस एष्टयो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४३ ॥
स नो भुवनस्य पते प्रजापते यस्य त उपरि गृहा यस्य वेह ।
अस्मै ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा ॥ ४४ ॥
समुद्रोऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि स्वाहा मारुतोऽसि मरुतां गणः
शम्भूर्मयोभूरभि मा वाहि स्वाहावस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा वाहि स्वाहा ॥ ४५ ॥

Iṣiro viśvavyacā vāto gandharva-(i) stasyāpo apsarasa ūrjo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //41//

Bhujyuḥ suparṇo yajño gandharva-(i) stasya dakṣiṇā apsarasa stāvā nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //42//

Prajāpatirviśvakarmā mano gandharva- (i) stasya ṛksāmānyapsarasa eṣṭayo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //43//

Sa no bhuvanasya pate prajāpate yasya ta upari gṛhā yasya veha.
Asmai brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā (i). //44//

Samudro'si nabhasvānārdradānuḥ śambhūrmayobhūrabhi mā vāhi svāhā māruto'si marutāṁ gaṇaḥ śambhūrmayobhūrabhi mā vāhi svāhā'vasyūrasi duvasvāñchambhūrmayobhūrabhi mā vāhi svāhā(i). //45//

41. Quick-moving and all-pervading, the wind divine is the *gandharva*. (1) Waters are called his *apsaras*, who produce energy. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apasaras* as well.(4)

42. Provider of all enjoyments and spreading his wings all over, the sacrifice is the *gandharva*. (1) Charities are called his *apsaras*, who bring praise. (2) May he protect our intellectuals and warriors. I dedicate it to him.(3) I dedicate to his *apsaras* as well. (4)

43. Lord of all beings, the supreme architect, the mind, is the *gandharva*. (1) Ṛks and sāmans are called his *apsaras*, which are prayers for desired things. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

44. O Lord of the world and Lord of all creatures, may you, whose homes are above and here also, bestow great happiness on our intellectuals and warriors. *Svāhā*. (1)

45. O Lord of creatures, you are an ocean (in the sky), full of vapour, giving moisture. You are bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. You belong to the cloud-bearing winds; you are a troop of the winds, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā* You are provider of protection, full of food, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. (1)

यास्ते अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः ।
ताभिर्नो अद्य सर्वाभी रुचे जनाय नस्कृधि ॥ ४६ ॥
या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः ।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥ ४७ ॥
रुचं नो धेहि ब्राह्मणेषु रुचꣳ राजसु नस्कृधि । रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ॥४८॥
तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्युरुशꣳस मा न आयुः प्र मोषीः ॥ ४९ ॥
स्वर्ण घर्मः स्वाहा स्वर्णार्कः स्वाहा स्वर्ण शुक्रः स्वाहा स्वर्ण ज्योतिः स्वाहा
स्वर्ण सूर्यः स्वाहा ॥ ५० ॥
अग्निं युनज्मि शवसा घृतेन दिव्यꣳ सुपर्णं वयसा बृहन्तम् ।
तेन वयं गमेम ब्रध्नस्य विष्टपꣳ स्वो रुहाणा अधि नाकमुत्तमम् ॥ ५१ ॥

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.
Tābhirno adya sarvābhī ruce janāya naskṛdhi(i). //46//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ.
Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate(i). //47//

Rucaṁ no dhehi brāhmaṇeṣu rucaṁ rājasu naskṛdhi.
Rucaṁ viśyeṣu śūdreṣu mayi dhehi rucā rucam(i). //48//

Tattvā yāmi brahmaṇā vandamānastadā śāste yajamāno havirbhiḥ.
Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ(i). //49//

Svarṇa gharmaḥ svāhā(i) svarṇārkaḥ svāhā(ii) svarṇa śukraḥ svāhā(ii) svarṇa jyotiḥ svāhā(iv) svarṇa sūryaḥ svāhā(v). //50//

Agniṁ yunajmi śavasā ghṛtena dīvyaṁ suparṇaṁ vayasā bṛhantam.
Tena vayaṁ gamema bradhnasya viṣṭapaṁ svo ruhāṇā adhi nākamuttamam(i). //51//

46. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny.(1)

47. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun and which is manifest in cows and horses, may you bless us.(1)

48. O Lord, bestow lustre on our intellectuals; bestow lustre on our ruler-administrators; bestow lustre on our producers of wealth as well as on our labour community. May you bestow lustre on me through your own lustre.(1)

49. O venerable Lord, whatever the sacrificer desires by offering oblations, all that I beg of you by praising with these Vedic verses. O widely praised Lord, without being angry, may you listen to us here. May you not steal our life.(1)

50. The sun (*svaḥ*) is the same as *gharmaḥ* (warmth).*Svāhā.* (1) The sun is the same as *arkaḥ* (beam). *Svāhā.* (2) The sun is the same as *śukraḥ* (brightness). *Svāhā.* (3) The sun is the same as *jyotiḥ* (light). *Svāhā.* (4) The sun is the same as *sūryaḥ. Svāhā* (5)

51. I unite with melted butter, which is strength as if, the fire-divine, strong-winged and great with vigour. With that may we reach the happy abode of the brightness, the best sorrowless place, while ascending high to the world of bliss.(1)

इमौ ते पक्षावजरौ पतत्रिणौ याभ्याꣳ रक्षाꣳस्यपहꣳस्यग्ने ।
ताभ्यां पतेम सुकृतामु लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणाः ॥ ५२ ॥

इन्दुर्दक्षः श्येन ऋतावा हिरण्यपक्षः शकुनो भुरण्युः ।
महान्त्सधस्थे ध्रुव आ निषत्तो नमस्ते अस्तु मा मा हिꣳसीः ॥ ५३ ॥

दिवो मूर्धाऽसि पृथिव्या नाभिरूर्गपामोषधीनाम् । विश्वायुः शर्म सप्रथा नमस्पथे ॥ ५४ ॥

विश्वस्य मूर्धन्नधि तिष्ठसि श्रितः समुद्रे ते हृदयमप्स्वायुरपो दत्तोदधिं भिन्त ।
दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्याव ॥ ५५ ॥

इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः । तस्य न इष्टस्य प्रीतस्य द्रविणेहा गमेः ॥ ५६ ॥

इष्टो अग्निराहुतः पिपर्तु न इष्टꣳ हविः । स्वगेदं देवेभ्यो नमः ॥ ५७ ॥

Imau te pakṣāvajaru patatriṇau yābhyām̐ rakṣām̐sya-pahām̐syagne.
Tābhyām̐ patema sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ(i). //52//

Indurdakṣaḥ śyena ṛtāvā hiraṇyapakṣaḥ śakuno bhuraṇyuḥ.
Mahāntsadhasthe dhruva ā niṣatto namaste astu mā mā him̐sīḥ(i). //53//

Divo mūrdhā'si pṛthivyā nābhirūrgapāmoṣadhīnām. Viśvāyuḥ śarma sapráthā namaspathe(i). //54//

Viśvasya mūrdhannadhi tiṣṭhasi śritaḥ samudre te hṛdayamapsvāyurapo dattodadhiṁ bhinta. Divaspar-janyādantarikṣāt prithivyāstato no vṛṣṭyāva(i). //55//

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na iṣṭasya prītasya draviṇehā gameḥ(i). //56//

Iṣṭo agnirāhutaḥ pipartu na iṣṭam̐ haviḥ. Svagedaṁ devebhyo namaḥ(i). //57//

52. O fire divine, these two are your never-aging wings, capable of flying high, with which you drive away evil tendencies. With these two, may we soar above to the region of the virtuous, where the first-born ancient seers have gone to. (1)

53. O bliss-bestower Lord, dexterous, nicely acting, protector of the right, impetuous bird flying with golden wings, nourisher, great, and firmly set in your abode, my reverence be to you. May you not injure me.(1)

54. O Lord, you are head of the heaven, navel of the earth, and sap of waters and plants. Of all the beings, you are the life as well as their shelter. You are spread everywhere. Our homage be to you, O our path ! (1)

55. O Lord, pervading you stand at the head of all. Your heart is in the mid-space. The life is in waters. May you give us waters. May you pierce the reservoir of water from the sky, from the cloud, from the mid-space, from the earth, wherever it is and thus may you save us by sending rains.(1)

56. The sacrifice, bestower of blessings, is performed with the shining riches. O riches, may you come here to us, who have performed such a loving sacrifice.(1)

57. May the fire, produced at the sacrifice and offered oblations, grant desired provisions to us. May this be our spontaneous homage to the enlightened ones.(1)

यदाकूतात्समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो वा ।
तदनु प्रेत सुकृतामु लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणाः ॥ ५८ ॥

एतꣳ सधस्थ परि ते ददामि यमावहाच्छेवधिं जातवेदाः ।
अन्वागन्ता यज्ञपतिर्वो अत्र तꣳ स्म जानीत परमे व्योमन् ॥ ५९ ॥

एतं जानाथ परमे व्योमन् देवाः सधस्था विद रूपमस्य ।
यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणवाथाविरस्मै ॥ ६० ॥

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳ सृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदत ॥ ६१ ॥

येन वहसि सहस्रं येनाग्ने सर्ववेदसम् । तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ६२ ॥

प्रस्तरेण परिधिना स्रुचा वेद्या च बर्हिषा । ऋचेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ६२ ॥

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā.
Tadanu preta sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ(i). //58//

Etaṁ sadhastha pari te dadāmi yamāvahācchevadhiṁ jātavedāḥ.
Anvāgantā yajñapatirvo atra taṁ sma jānīta parame vyoman(i). //59//

Etaṁ jānātha parame vyoman devāḥ sadhasthā vida rūpamasya.
Yadāgacchāt pathibhirdevayānairiṣṭāpūrte kṛṇavāthāvir-asmai(i). //60//

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca.
Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca sīdata(i). //61//

Yena vahasi sahasraṁ yenāgne sarvavedasam. Tenemaṁ yajñaṁ no naya svardeveṣu gantave(i). //62//

Prastareṇa paridhinā srucā vedyā ca barhiṣā. Ṛcemaṁ yajñaṁ no naya svardeveṣu gantave(i). //63//

58. O seekers, follow the Lord's actions, which have flowed from intentions, from heart, from intellect, or from eyes (i.e. the senses), and which are well-executed, and following those actions reach the region of the virtuous, where the first-born ancient seers have gone to.(1)

59. O place of sacrifice, I hand over to you this treasure of happiness, which the ominscient one has brought. The sacrificer is to follow it here. Do not fail to recognize him in the highest celestial region.(1)

60. O enlightened ones, seated in this place of sacrifice, recognize him in the highest celestial region. Know his face and form. Whenever he comes by the godly paths, let the desires of personal and public concern of the sacrificer be fulfilled.(1)

61. O fire divine, wake up. Keep the sacrificer ever-alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)

62. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss. (1)

63. O adorable Lord, with the bunch of *kuśā* grass (*prastara*, placed to support the spoon), with the pieces of fencing wood (*paridhi*), with the spoon, with the altar, with the sacred grass, and with the praise-verse lead this sacrifice of ours to the world of bliss, so that we may reach among the enlightened ones.(1)

यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः । तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥ ६४ ॥
यत्र धारा अनपेता मधोर्घृतस्य च याः । तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥ ६५ ॥
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ ६६ ॥
ऋचो नामास्मि यजूंषि नामास्मि सामानि नामास्मि ।
ये अग्नयः पाञ्चजन्या अस्यां पृथिव्यामधि ।
तेषामसि त्वमुत्तमः प्र नो जीवातवे सुव ॥ ६७ ॥
वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वाऽऽवर्तयामसि ॥ ६८ ॥
सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक् कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥ ६९ ॥
वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ२ अभिदासत्यधरं गमया तमः ॥ ७० ॥

Yaddattaṁ yatparādānaṁ yatpūrtaṁ yāśca dakṣiṇāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //64//

Yatra dhārā anapetā madhorghṛtasya ca yāḥ. Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //65//

Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣuramṛtaṁ ma āsan.
Arkastridhātū rajaso vimāno' jasro gharmo havirasmi nāma(i). //66//

Ṛco nāmāsmi yajūṁsi nāmāsmi sāmāni nāmāsmi(i).
Ye agnayaḥ pāñcajanyā asyām pṛthivyāmadhi.
Teṣāmasi tvamuttamaḥ pra no jīvātave suva(ii). //67//

Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā"vartayāmasi(i). //68//

Sahadānuṁ puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum.
Abhi vṛtraṁ vardhamānaṁ piyārumapādamindra tavasā jaghantha(i). //69//

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo asmāň abhidāsatyadharaṁ gamayā tamaḥ(i). //70//

64. Whatever we have gifted (to our relatives), whatever we have given as charity (to others), whatever we have spent in public concern, and whatever we have given as fees to the priests, may the adorable Lord, the supreme architect, place all that in the world of bliss among the enlightened ones for us.(1)

65. Where there are never-exhausting streams of honey and melted butter, may the adorable Lord, the supreme architect, place us in the world of bliss among the enlightened ones.(1)

66. I, the fire divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am living breath of the three-fold universe, the measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.(1)

67. I am the Ṛks (praise verses); I am the Yajuḥs (sacrificial texts); I am the Sāmans (devotional hymns). Of all the fires that exist on the earth for the benefit of five categories of men, you are the best. May you urge us for a long life.(1)

68. O repslendent Lord, we approach you for strength for killing the evil and for defeating the invader. (1)

69. O resplendent one, invoked by the multitude, may you crush the strength- arousing enemy, who moves forward shouting abuses, after disarming him. May you, O resplendent one, slay the evil foe, that waxes in all spheres and causes injury (to the enlightened ones), by making him footless. (1)

70. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath. (1)

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकꣳ संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व ॥ ७१ ॥
वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निर्नः सुष्टुतीरुप ॥ ७२ ॥
पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।
वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषस्पातु नक्तम् ॥ ७३ ॥
अश्याम तं काममग्ने तवोती अश्याम रयिꣳ रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥ ७४ ॥
वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥ ७५ ॥
धामच्छदग्निरिन्द्रो ब्रह्मा देवो बृहस्पतिः । सचेतसो विश्वे देवा यज्ञं प्रावन्तु नः शुभे ॥ ७६ ॥
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥ ७७ ॥

Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva(i). //71//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirnaḥ suṣṭutīrupa(i). //72//

Pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣto viśvā oṣadhīrāviveśa. Vaiśvānaraḥ sahasā pṛṣto agniḥ sa no divā sa riṣaspātu naktam (i). //73//

Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājambhi vājayanto 'śyāma dyumnamajarājaraṁ te(i). //74//

Vayaṁ te adya rarimā hi kāmamuttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne(i). //75//

Dhāmacchadagnirindro brahmā devo bṛhaspatiḥ. Sacetaso viśve devā yajñaṁ prāvantu naḥ śubhe(i). //76//

Tvaṁ yaviṣṭha dāśuṣo nṝṅḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā(i). //77//

71. Like a terrible and wild beast of mountains coming to attack from a distant place, whetting your sharp-cutting bolt, O army-chief, may you attack the enemies furiously and drive them away from the battle (never to return). (1)

72. May the adorable Lord, beneficial to all men, come for our protection from far away in response to the praise offered by us. (1)

73. Sought by the seekers in the sky, sought by the seekers on the earth, the fire, sought by the seekers, has entered all the plants. Sought by all the seekers with vigour, beneficial to all men, may the fire save us from harm day and night. (1)

74. O adorabls Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory of which you are the sole possessor. (1)

75. With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise Lord, honour Nature's bounties with great affection and unwearied appreciation. (1)

76. May the leveller of places, the adorable Lord, the resplendent Lord, the bright, the Lord of knowledge, the Lord supreme and all the bounties of Nature protect our sacrifice with intent mind in auspicious environments.(1)

77. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself.(1)

अथैकोनविंशोऽध्यायः ।

स्वाद्वीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन । मधुमतीं मधुमता सृजामि सꣳ सोमेन ।
सोमोऽस्य॒—श्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वे—न्द्राय सुत्राम्णे पच्यस्व ॥ १ ॥

परीतो षिञ्चता सुतꣳ सोमो य उत्तमꣳ हविः ।
दधन्वाँ यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः ॥ २ ॥

वायोः पूतः पवित्रेण प्रत्यङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा ।
वायोः पूतः पवित्रेण प्राङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा ॥ ३ ॥

पुनाति ते परिस्रुतꣳ सोमꣳ सूर्यस्य दुहिता । वारेण शश्वता तना ॥ ४ ॥

ATHAIKONAVIMŚO' DHYĀYAḤ

Svādvīṁ tvā svādunā tīvrāṁ tīvreṇāmṛtāmamṛtena. Madhumatīṁ madhumatā sṛjāmi saṁ somena(i).
Somo'sya- (ii) śvibhyāṁ pacyasva (iii) sarasvatyai pacyasve- (iv) ndrāya sutrāmṇe pacyasva(v). //1//

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvā yo naryo apsvantarā suṣāva somamadribhiḥ(i). //2//

Vāyoḥ pūtaḥ pavitreṇa pratyaṅksomo atidrutaḥ. Indrasya yujyaḥ sakhā(i).
Vāyoḥ pūtaḥ pavitreṇa prāṅksomo atidrutaḥ. Indrasya yujyaḥ sakhā(ii). //3//

Punāti te parisrutaṁ somaṁ sūryasya duhitā. Vāreṇa śaśvatā tanā(i). //4//

CHAPTER NINETEEN

1. O medicinal herb, you are tasty; I mix you with tasty curative extract (*soma*). You are pungent (bitter); I mix you with the pungent. You are nectar-like; I mix you with the nectar-like. You are honey-sweet; I mix you with the honey-sweet. (1) You are curative. (2) Get dressed for the twin-healers. (3) Get dressed for the Doctress divine (*Sarasvati*). (4) Get dressed for the resplendent one, the good protector. (5)

2. Now serve the curative extract, that has been pressed out and which is the best of offerings. Benefactor of all men is he, who has pressed out this curative extract, contained in the waters, with the pressing stones. (1)

3. Cleansed with the pneumatic filter, the curative extract, that flows forward, is a suitable friend for the resplendent one. (1) Cleansed with the pneumatic filter, the curative extract, that flows backward, is also a suitable friend for the resplendent one. (2)

4. The daughter of the Sun (i.e. the dawn) purifies the bliss, that flows from all sides for you, with her excellent eternal strainer. (1)

ब्रह्म क्षत्रं पवते तेज इन्द्रियꣳ सुरया सोमः सुत आसुतो मदाय ।
शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि ॥ ५ ॥
कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ।
उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वे—
न्द्राय त्वा सुत्राम्णे एष ते योनिस्तेजसे त्वा वीर्याय त्वा बलाय त्वा ॥ ६ ॥
नाना हि वां देवहितꣳ सदस्कृतं मा सꣳसृक्षाथां परमे व्योमन् ।
सुरा त्वमसि शुष्मिणी सोम एष मा मा हिꣳसीः स्वां योनिमाविशन्ती ॥ ७ ॥
उपयामगृहीतोऽस्याश्विनं तेजः सारस्वतं वीर्यमैन्द्रं बलम् ।
एष ते योनि—र्मोदाय त्वा ऽऽनन्दाय त्वा महसे त्वा ॥ ८ ॥

Brahma kṣatraṁ pavate teja indriyaṁ surayā somaḥ suta āsuto madāya.
Śukreṇa deva devatāḥ pipṛgdhi rasenānnaṁ yajamānāya dhehi(i). //5//

Kuvidaṅga yavamanto yavaṁ cidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti.
Upayāmagṛhīto'syaśvibhyāṁ tvā(i) sarasvatyai tve-(ii) ndrāya tvā sutrāmṇa eṣa te yonistejase tvā vīryāya tvā balāya tvā(iii). //6//

Nānā hi vāṁ devahitaṁ sadaskṛtaṁ mā saṁ sṛkṣāthāṁ parame vyoman.
Surā tvamasi śuṣmiṇī soma eṣa mā mā hiṁsīḥ svāṁ yonimāviśantī (i). //7//

Upayāmagṛhīto'syāśvinaṁ tejāḥ(i) sārasvataṁ vīryamaindraṁ balam(ii).
Eṣa te yonir- (iii) modāya tvā- (iv) "nandāya tvā (v) mahase tvā (vi). //8//

5. The curative extract, pressed out with invigorating fluids, accentuates the intellectual as well as the fighting power and the faculties of sense-organs; when fermented, it gladdens. O Lord, delight the learned ones with sparkling drinks, and provide the sacrificer with delicious food. (1)

6. O friend, as the farmers reap the plentiful barley crop in proper sequence, get meals prepared here itself for the people who in this sacrifice are chanting hymns of homage. (O curative extract), you have been duly accepted. You to the twin-healers. (1) You to the Doctress divine. (2) You to the resplendent one, the good protector. This is your abode. You for radiance; you for manly vigour; you for strength. (3)

7. For both of you, separate places have been allotted by the learned ones. In this place of highest repute, may both of you not mix together. O fermented drink, you are full of strength, while this one is a tranquilizer. May you not injure me entering your own abode. (1)

8. You have been duly accepted. You are the brilliance of the twin-healers; (1) vigour of the Doctress and the strength of the resplendent one. (2) This is your abode. (3) You for pleasure. (4) You for delight. (5) I take you for greatness. (6)

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेह्यो-
जोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥ ९ ॥
या व्याघ्रं विषूचिकोभौ वृकं च रक्षति । श्येनं पतत्रिणꣳ सिꣳहꣳ सेमं पात्वꣳहसः ॥ १० ॥
यदापिपेष मातरं पुत्रः प्रमुदितो धयन् । एतत्तदग्ने अनृणो भवाम्यहतौ पितरौ मया ।
सम्पृच स्थ सं मा भद्रेण पृङ्क्त विपृच स्थ वि मा पाप्मना पृङ्क्त ॥ ११ ॥
देवा यज्ञमतन्वत भेषजं भिषजाऽश्विना । वाचा सरस्वती भिषगिन्द्रायेन्द्रियाणि दधतः ॥ १२ ॥
दीक्षायै रूपꣳ शष्पाणि प्रायणीयस्य तोक्मानि ।
क्रयस्य रूपꣳ सोमस्य लाजाः सोमाꣳशवो मधु ॥ १३ ॥
आतिथ्यरूपं मासरं महावीरस्य नग्नहुः । रूपमुपसदामेतत्तिस्रो रात्रीः सुराऽऽसुता ॥ १४ ॥
सोमस्य रूपं क्रीतस्य परिस्रुत्परि षिच्यते । अश्विभ्यां दुग्धं भेषजमिन्द्रायैन्द्रꣳ सरस्वत्या ॥१५॥

Tejo'si tejo mayi dhehi(i) vīryamasi vīryaṁ mayi dhehi(ii) balamasi balam mayi dhehyo-(iii) jo'syojo mayi dhehi(iv) manyurasi manyuṁ mayi dhehi(v) saho 'si saho mayi dhehi (vi). //9//

Yā vyāghraṁ viṣūcikobhau vṛkaṁ ca rakṣati. Śyenaṁ patatriṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ(i). //10//

Yadāpipeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne anṛṇo bhavāmyahatau pitarau mayā(i).
Sampṛca stha saṁ mā bhadreṇa pṛṅkta(ii) vipṛca stha vi mā pāpmanā pṛṅkta (iii). //11//

Devā yajñamatanvata bheṣajaṁ bhiṣajā' śvinā. Vācā sarasvatī bhiṣagindrāyendriyāṇi dadhataḥ (i). //12//

Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.
Krayasya rūpaṁ somasya lājāḥ somāṁśavo madhu(i).//13//

Ātithyarūpaṁ māsaraṁ mahāvīrasya nagnahuḥ. Rūpamupasadāmetattisro rātrīḥ surā'' sutā (i). //14//

Somasya rūpaṁ krītasya parisrut pariṣicyate. Aśvibhyāṁ dugdhaṁ bheṣajam indrāyaindraṁ sarasvatyā (i). //15//

9. O Lord, you are radiance; bestow radiance on me. (1) You are manly vigour; bestow manly vigour on me. (2) You are strength; bestow strength on me. (3) You are vital force; bestow vital force on me. (4) You are enthusiasm; bestow enthusiasm on me. (5) You are conquering power; bestow conquering power on me. (6)

10. May the instinct, that guards both the tiger and the wolf, the winged hawk and the lion, save this man from sin (or disease). (1)

11. When sucking my mother's breast, I, the son, being delighted, had kicked her (with my small feet). O adorable Lord, hereby I become free from debts as I have never given any cause for anguish to my parents. (1) You are uniters; unite me with good. (2) You are disuniters; disunite me from evil. (3)

12. The enlightened physicians, the twin-healers, spread out the sacrifice of healing. The Doctress with soothing speech is the physician replenishing the resplendent one with new strength (of sense-organs). (1)

13. Fresh grass shoots are symbols of consecration; germinated corns are symbols of good behaviour; baked paddy are symbols of acquisition of mental happiness; honey is symbol of spiritual bliss. (1)

14. Māsara (a preparation made with mixed flour of wheat, rice, etc.) is a sign of hospitality. Nagnahu (yeast) is symbolic of *mahāvira*, the cauldron. The fermented drink, processed for three nights, is symbolic of *upasad*, the guests. (1)

15. The symbol of acquired mental happiness is milk, which is offered in abundance by the twin-healers and the Doctress as a superb tonic to an aspirant. (1)

आसन्दी रूपꣳ राजासन्द्यै वेद्यै कुम्भी सुराधानी ।
अन्तर उत्तरवेद्या रूपं कारोतरो भिषक् ॥ १६ ॥

वेद्या वेदिः समाप्यते बर्हिषा बर्हिरिन्द्रियम् । यूपेन यूप आप्यते प्रणीतो अग्निरग्निना ॥ १७ ॥

हविर्धानं यदश्विनाऽऽग्नीध्रं यत्सरस्वती । इन्द्रायैन्द्रꣳ सदस्कृतं पत्नीशालं गार्हपत्यः ॥ १८ ॥

प्रैषेभिः प्रैषानाप्नोत्याप्रीभिराप्रीर्यज्ञस्य । प्रयाजेभिरनुयाजान् वषट्कारेभिराहुतीः ॥ १९ ॥

पशुभिः पशूनाप्नोति पुरोडाशैर्हवीꣳष्या । छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान् ॥ २० ॥

धानाः करम्भः सक्तवः परीवापः पयो दधि । सोमस्य रूपꣳ हविष आमिक्षा वाजिनं मधु ॥२१॥

धानानाꣳ रूपं कुवलं परीवापस्य गोधूमाः । सक्तूनाꣳ रूपं बदरमुपवाकाः करम्भस्य ॥ २२ ॥

पयसो रूपं यद्यवा दध्नो रूपं कर्कन्धूनि । सोमस्य रूपं वाजिनꣳ सौम्यस्य रूपमामिक्षा ॥२३॥

Āsandī rūpaṁ rājāsandyai vedyai kumbhī surādhānī. Antara uttaravedyā rūpaṁ kārotaro bhiṣak (i). //16//

Vedyā vediḥ samāpyate barhiṣā barhirindriyam. Yūpena yūpa āpyate praṇīto agniragninā (i). //17//

Havirdhānaṁ yadaśvinā"gnīdhraṁ yat sarasyatī. Indrāyaindraṁ sadaskṛtaṁ patnīśālaṁ gārhapatyaḥ(i).//18//

Praiṣebhiḥ praiṣānāpnotyāprībhirāprīryajñasya. Prayājebhiranuyājān vaṣaṭkārebhirāhutīḥ (i). //19//

Paśubhiḥ paśūnāpnoti puroḍāśairhavīṁṣyā. Chandobhiḥ sāmidhenīryājyābhirvaṣaṭkārān (i). //20//

Dhānāḥ karambhaḥ ṣaktavaḥ parīvāpaḥ payo dadhi. Somasya rūpaṁ haviṣa āmikṣā vājinaṁ madhu (i). //21//

Dhānānāṁ rūpaṁ kuvalaṁ parīvāpasya godhūmāḥ. Saktūnāṁ rūpaṁ badaramupavākāḥ karambhasya (i). //22//

Payaso rūpaṁ yadyavā dadhno rūpaṁ karkandhūni. Somasya rūpaṁ vājinaṁ saumyasya rūpamāmikṣā (i).//23//

16. Wooden stool is the symbol of king's throne; the vessel, containing the fermented drink, is the symbol of the sacrificial altar; the middle space is the symbol of the *uttara vedi*, the northern altar; and the straining-cloth is the symbol of the physician. (1)

17. By this altar is indicated the altar of the resplendent Lord; by this grass-mat is indicated the grass-mat of the resplendent Lord; by the pillar of sacrificial canopy is indicated the pillar of the divine creation; by this fire is meant the inner fire divine. (1)

18. The twin-healers are, as if, the store of sacrificial supplies; the Doctress is, as if, the sacrificial fire-place. For the resplendent one is the sacrificial seat; for the householder's fire is a wife's mansion. (1)

19. By being obedient, one gets obedience; by being pleasing, one gets the pleasure of sacrifice; by fore-offerings one gets after-offerings; by *vaṣaṭ*, the sacrificial oblation, one gets sacrificial offerings. (1)

20. By animals one gets animals; by offering sacrificial cakes one gets sacrificial provisions; by metres one gets kindling verses (*sāmidhenī*) and by sacred hymns one gets sacrificial oblations. (1)

21. Roasted paddy, gruel, roasted barley flour, roasted rice, milk and curdled milk, whey and honey, these are the substitutes for the curative extract to be offered as an oblation. (1)

22. Small jujube fruit are the substitute for roasted paddy; wheat grains are the substitute for roasted rice; big jujube fruit are the substitutes for roasted barley flour; and the oats are the substitute for gruel. (1)

23. The substitute for milk are the barley grains; the substitute for curd are jujube fruit; the substitute for curative extract is whey; and the substitute for curative essence is curdled milk. (1)

आ श्रावयेति स्तोत्रियाः प्रत्याश्रावो अनुरूपः । यजेति धाय्यारूपं प्रगाथा येयजामहाः ॥ २४ ॥
अर्ध-ऋचैरुक्थानाꣳ रूपं पदैराप्नोति निविदः । प्रणवैः शस्त्राणाꣳ रूपं पयसा सोम आप्यते ॥२५॥
अश्विभ्यां प्रातःसवनमिन्द्रेणैन्द्रं माध्यंदिनम् । वैश्वदेवꣳ सरस्वत्या तृतीयमाप्तꣳ सवनम् ॥२६॥
वायव्यैर्वायव्यान्याप्नोति सतेन द्रोणकलशम् । कुम्भीभ्यामम्भृणौ सुते स्थालीभि स्थालीराप्नोति ॥२७॥
यजुर्भिराप्यन्ते ग्रहा ग्रहै स्तोमाश्च विष्टुतीः । छन्दोभिरुक्थाशस्त्राणि साम्नावभृथ आप्यते ॥२८॥
इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिषः । शंयुना पत्नीसंयाजान्त्समिष्टयजुषा सꣳस्थाम् ॥ २९ ॥
व्रतेन दीक्षामाप्नोति दीक्षयाऽऽप्नोति दक्षिणाम् । दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥३०॥

Ā śravayeti stotriyāḥ pratyāśrāvo anurūpaḥ. Yajeti dhāyyārūpaṁ pragāthā yeyajāmahāḥ (i). //24//

Ardha-ṛcairukthānāṁ rūpaṁ padairāpnoti nividaḥ. Praṇavaiḥ śastrāṇāṁ rūpaṁ payasā soma āpyate (i). //25//

Aśvibhyāṁ prātaḥsavanam indreṇaindraṁ mādhyaṁdinam. Vaiśvadevaṁ sarasvatyā tṛtīyamāptaṁ savanam (i). //26//

Vāyavyairvāyavyānyāpnoti satena droṇakalaśam. Kumbhībhyāmambhṛṇau sute sthālībhi sthālīrāpnoti (i). //27//

Yajurbhirāpyante grahā grahai stomāśca viṣṭutīḥ. Chandobhirukthāśastrāṇi sāmnāvabhṛtha āpyate (i). //28//

Iḍābhirbhakṣānāpnoti sūktavākenāśiṣaḥ. Śaṁyunā patnīsaṁyājāntsamiṣṭayajuṣā saṁsthām (i). //29//

Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām. Dakṣiṇā śraddhāmāpnoti śraddhayā satyamāpyate (i). //30//

24. The word *'āśrāvaya'* denotes a *'stotriya'* (a verse of eighty syllables), i.e.first three verses of the hymn; the word *'prātyaśrāva'* denotes the answer, i.e. *'astu śrauṣaṭ'* which contains the later three verses of the hymn. The verse beginning with words *'yajāmahāḥ'* (Rv.X.23.1) denotes a *'pragātha'* (a combination of two verses in different metres). (1)

25. By half Ṛk verses one gets the form of *ukthas* (recitations of praise songs); by *padas* (one quarter of a verse) one gets *nivids* (small invocations); by *praṇavas* i.e. the word *om* one gets the form of *ṣastras* (a type of praise song); and by milk one gets curative extract. (1)

26. The offerings of the morning sacrifice are obtained by the twin-healers. The offerings of the mid-day sacrifice, that is meant for the resplendent Lord, are obtained by the resplendent Lord. The offerings of the third (the evening) sacrifice, meant for all the bounties of Nature, are obtained by the learning divine.(1)

27. By offering wooden cups, one gets wooden cups; by offering a cane-basket, one gets a big storing vat; by offering two small jars, one gets two cleansing pots; and by offering cooking pots, one gets cooking pots. (1)

28. By sacrificial texts (*yajuḥ*) one gains sacrificial pots (*grahas*); by pots, one gains verses of praises (*stomas*) and laudations (*viṣṭuti*). By the hymns (of the *atharva*) one gains eulogies and praise-songs, and by the *sāman* hymns, purificatory bath is obtained. (1)

29. By praises one gets edible foods; by pleasing utterance one gets blessings; by calmness one gets pleasing responses from wife; by properly performed sacrifice one becomes well-established. (1)

30. By observing a vow one gains consecration; by consecration one gains expertise; by expartise one gains faith; by faith the true eternal knowledge is gained. (1)

एतावद्रूपं यज्ञस्य यद्देवैर्ब्रह्मणा कृतम् । तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते ॥ ३१ ॥

सुरावन्तं बर्हिषदꣳ सुवीरं यज्ञꣳ हिन्वन्ति महिषा नमोभिः ।
दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः स्वर्काः ॥ ३२ ॥

यस्ते रसः सम्भृत ओषधीषु सोमस्य शुष्मः सुरया सुतस्य ।
तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम् ॥ ३३ ॥

यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय ।
इमं तꣳ शुक्रं मधुमन्तमिन्दुꣳ सोमꣳ राजानमिह भक्षयामि ॥ ३४ ॥

यदत्र रिप्तꣳ रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः ।
अहं तदस्य मनसा शिवेन सोमꣳ राजानमिह भक्षयामि ॥ ३५ ॥

Etāvadrūpaṁ yajñasya yaddevairbrahmaṇā kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī sute (i). //31//

**Surāvantaṁ barhiṣadaṁ suvīraṁ yajñaṁ hinvanti mahiṣā namobhiḥ.
Dadhānāḥ somaṁ divi devatāsu mademendraṁ yajamānāḥ svarkāḥ. (i). //32//**

**Yaste rasaḥ sambhṛta oṣadhīṣu somasya śuṣmaḥ surayā sutasya.
Tena jinva yajamānaṁ madena sarasvatīmaśvināvindra-magnim (i). //33//**

**Yamaśvinā namucerāsurādadhi sarasvatyasunodindriyāya.
Imaṁ taṁ śukraṁ madhumantaminduṁ somaṁ rājānamiha bhakṣyāmi (i). //34//**

**Yadatra riptaṁ rasinaḥ sutasya yadindro apībacchacībhiḥ.
Ahaṁ tadasya manasā śivena somaṁ rājānamiha bhakṣa-yāmi (i). //35//**

31. Such is the form of the sacrifice that is performed by the learned ones and the intellectuals. The sacrificer gains all this, when he performs the *sautrāmaṇi* sacrifice (dedicated to security and protection). (1)

32. Great men, with adorations, speed up the sacrifice, well provided with delightful drinks, grass-mats to sit upon, and protected by brave warriors. May we, the sacrificers, by our offerings of devotional bliss to the bounties of Nature in the sky, make the resplendent one rejoice. (1)

33. O cure-plant, with your essence, that lies in medicinal herbs, and with your strength, when pressed out with fermented drink, may you delight the sacrificer, the Doctress, the twin-healers, the resplendent one and the adorable leader as well. (1)

34. The excellent curative extract, that was pressed out by the twin healers and the Doctress, to recoup the resplendent one, caught in the grip of the vicious devilish disease, the same sparkling, honey-sweet, and gladdening cure-juice I drink here, which is the king of all medicines. (1)

35. Whatever portion of the pressed out delighting cure-juice, that the resplendent self has drunk by his actions, is clinging here, that, with pure and unblemished thought, I drink here, which is the king of all medicines. (1)

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः
प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरो ऽमीमदन्त पितरो
ऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥ ३६ ॥
पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा ।
पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥ ३७ ॥
अग्न आयूंषि पवस आ सुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥ ३८ ॥
पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥ ३९ ॥
पवित्रेण पुनीहि मा शुक्रेण देव दीद्यत् । अग्ने क्रत्वा क्रतूँ१रनु ॥ ४० ॥
यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनातु मा ॥ ४१॥
पवमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु मा ॥ ४२ ॥
उभाभ्यां देव सवितः पवित्रेण सवेन च । मां पुनीहि विश्वतः ॥ ४३ ॥

Pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ(i) pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ (ii) prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ (iii).
Akṣan pitaro-(iv) 'mīmadanta pitaro-(v) 'tītṛpanta pitaraḥ (vi) pitaraḥ śundhadhvam (vii). //36//

Punantu mā pitraḥ somyāsaḥ punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā. Punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā viśvamāyurvyaśnavai (i). //37//

Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām(i). //38//

Punantu mā devajanāḥ punantu manasā dhiyaḥ.

Punantu viśvā bhūtāni jātavedaḥ punīhi mā (i). //39//

Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā kratūṅranu (i). //40//

Yatte pavitramarciṣyagne vitatamantarā. Brahma tena punātu mā (i). //41//

Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ. Yaḥ potā sa punātu mā (i). //42//

Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Māṁ punīhi viśvataḥ (i). //43//

36. May this food with reverence be for the parents, who are in quest of food. (1) May this food with reverence be for the grandparents, who are in quest of food. (2) May this food with reverence be for the great grandparents, who are in quest of food. (3) The parents have taken meals. (4) The parents have been delighted. (5) The parents have been fully satisfied. (6) O parents, may you now cleanse yourselves. (7)

37. May the parents, drinkers of cure-juice cleanse me; may the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years. May the grandparents cleanse me; may the great-grandparents cleanse me with a pure life of a hundred years, so that I may live my full length of life. (1)

38. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)

39. May the enlightened ones purify me. May the thoughts along with my mind purify me. May all the beings purify me. O omniscient Lord, may you purify me. (1)

40. O refulgent Lord, purify me with the bright and pure strainer. O adorable Lord, make my actions accordant with yours. (1)

41. O fire divine, with the purifying power, that is diffused in your bright glow, may the Divine Supreme purify me. (1)

42. May the purifier Lord, the beholder of all, purify us today with His purifying power. May He, who is the purifier, purify me. (1)

43. O inspirer Lord, both by your purifying power as well as impulsion, purify me on all sides. (1)

वैश्वदेवी पुनती देव्यागाद्यस्यामिमा बह्व्यस्तन्वो वीतपृष्ठाः ।
तया मदन्तः सधमादेषु वयꣳ स्याम पतयो रयीणाम् ॥ ४४ ॥

ये समानाः समनसः पितरो यमराज्ये । तेषाँल्लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ ४५ ॥

ये समानाः समनसो जीवा जीवेषु मामकाः ।
तेषाꣳ श्रीर्मयि कल्पतामस्मिँल्लोके शतꣳ समाः ॥ ४६ ॥

द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ ४७ ॥

इदꣳ हविः प्रजननं मे अस्तु दशवीरꣳ सर्वगणꣳ स्वस्तये ।
आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि ।
अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त ॥ ४८ ॥

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥ ४९ ॥

Vaiśvadevī punatī devyāgād yasyāmimā bahvyastanvo vītapṛṣṭhāḥ.
Tayā madantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām (i). //44//

Ye samānāḥ samanasaḥ pitaro yamarājye. Teṣāṅllokaḥ svadhā namo yajño deveṣu kalpatām (i). //45//

Ye samānāḥ samanaso jīvā jīveṣu māmakāḥ.
Teṣāṁ śrīrmayi kalpatāmasmiṅlloke śataṁ samāḥ (i). //46//

Dve sṛtī aśṛṇavam pitṝṇāmahaṁ devānāmuta martyānām.
Tābhyāmidaṁ viśvamejatsameti yadantarā pitaraṁ mātaraṁ ca (i). //47//

Idaṁ haviḥ prajananam me astu daśavīraṁ sarvagaṇaṁ svastaye.
Ātmasani prajāsani paśusani lokasanyabhayasani.
Agniḥ prajāṁ bahulāṁ me karotvannaṁ payo reto asmāsu dhatta (i). //48//

Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ.
Asuṁ ya īyuravṛkā ṛtājñāste no' vantu pitaro haveṣu (i). //49//

44. The purifying divine speech, pleasing to all the learned ones, has come to us. Many attractive forms are therein. Being delighted with her in the sacrificial banquets, may we become masters of riches. (1)

45. May the lodging, boarding and respected position of the elders, who are equal and of accordant thought and who dwell in a well-regulated kingdom, be secured through sacrifice among the learned ones. (1)

46. May the splendour of those, who are equals and accordant in thought among men closely related to me, be set on me in this world for a hundred years. (1)

47. I have heard, there are two paths for mortals to go by; one that of the elders, and the other that of the enlightened ones. All the moving creatures, that exist between the father (the sky) and the mother (the earth), have to go by either of these two. (1)

48. May this offering be producer of ten brave sons of mine for well-being of the whole clan. May the adorable Lord, bestower of self, bestower of progeny, bestower of cattle, bestower of worldly prosperity and bestower of security, bless me with plenty of offsprings. May you all provide us with food, milk and reproductive power. (1)

49. May the delightful elders of the lowest, the highest and the middle category, ascend higher. May they, the kind-hearted and truth-knowing elders, who have gained life, render help to us at our calls. (1)

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५० ॥
ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ५१ ॥
त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि पन्थाम् ।
तव प्रणीती पितरो न इन्दो देवेषु रत्नमभजन्त धीराः ॥ ५२ ॥
त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
वन्वन्नवातः परिधीँरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥ ५३ ॥
त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै त इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ ५४ ॥

Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ.
Teṣām vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma (i). //50//

Ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ.
Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu (i). //51//

Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām.
Tava praṇītī pitaro na indo deveṣu ratnamabhajanta dhīrāḥ (i). //52//

Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi cakruḥ pavamāna dhīrāḥ.
Vanvannavātaḥ paridhīṁraporṇu vīrebhiraśvairmaghavā bhavā naḥ (i) //53//

Tvaṁ soma pitṛbhiḥ saṁvidāno' nu dyāvāpṛthivī ā tatantha.
Tasmai ta indo haviṣā vidhema vayaṁ syāma patayo rayīṇām (i). //54//

50. Our elders are radiant with knowledge, explorers of new paths, firm on principles, illuminators and peace-loving. May we be in their good grace and also in good friendship of the pious persons. (1)

51. Our elders of old, enjoying devotional bliss, having full control on themselves, arrange devotional congregations. May the Controller of the universe, delighted in their company, longing with the longing ones, consume our offerings to His satisfaction. (1)

52. You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path.O giver of happiness, our forefathers attained wisdom from the enlightened ones under your guidance. (1)

53 O blissful Lord, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining undisturbed, open the enclosures and enrich us with large gifts of horses and children. (1)

54. O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. (1)

बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शन्तमेनाथा नः शं योररपो दधात ॥ ५५ ॥

आऽहं पितॄन्त्सुविदत्राँ२ अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ५६ ॥

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५७ ॥

आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्तोऽधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५८ ॥

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥ ५९ ॥

ये अग्निष्वात्ता ये अनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥ ६० ॥

Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam.
Ta ā gatāvasā śantamenāthā naḥ śaṁ yorarapo dadhāta (i). //55//

Ā'haṁ pitṝntsuvidatrāñ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ.
Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ (i). //56//

Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu.
Ta ā gamantu ta iha śruvantvadhi bruvantu te 'vantvasmān (i). //57//

Ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhirdeva-yānaiḥ.
Asmin yajñe svadhayā madanto'dhi bruvantu te 'va-ntvasmān (i). //58//

Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ.
Attā havīṁṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana (i). //59//

Ye agniṣvāttā ye anagniṣvāttā madhye divaḥ svadhayā mādayante.
Tebhyaḥ svarāḍasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti (i). //60//

55. O elders, having seats in the assembly, come here with your protection. We have prepared offerings for you. May you come with your help and happiness; enjoy what we have to offer and then give us freedom from disease and fear and also from sin. (1)

56. I know very well the elders, who are liberal donors. I know the sure success and spread of the sacrifice. May these elders, who have seats in the assembly, come here and relish gladdening drinks along with good food. (1)

57. We have invited the elders of sweet temperament to enjoy the pleasing offerings placed on the sacred grass-mats. May they come here, listen to us, talk to us and may they help us in every way. (1)

58. May our elders of sweet temperament, expert in uses of fires, come here by godly paths. In this sacrifice, delighted with our offerings, may they listen to us, talk to us and may they help us in every way. (1)

59. O elders, expert in uses of fires, may you come here. O worthy leaders, may you occupy your proper places. May you eat the foodstuffs offered on the sacred grass-mats and thereafter grant us riches along with numerous children. (1)

60. To those, who are expert in uses of fires as well as to those, who are not expert in uses of fires, and who rejoice with abundant supplies in heaven, may the sovereign Lord grant bodies, long-lasting, and well under control. (1)

अग्निष्वात्तानृतुमतो हवामहे नाराशंसे सोमपीथं य आशुः ।
ते नो विप्रासः सुहवा भवन्तु वयं स्याम पतयो रयीणाम् ॥ ६१ ॥
आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम ॥ ६२ ॥
आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥ ६३ ॥
यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् । तन्नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ ६४ ॥
यो अग्निः कव्यवाहनः पितॄन् यक्षदृतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥ ६५ ॥
त्वमग्न ईडितः कव्यवाहनावाड्ढव्यानि सुरभीणि कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवींषि ॥ ६६ ॥

Agniṣvāttān ṛtumato havāmahe nārāśaṁse somapīthaṁ ya āśuḥ.
Te no viprāsaḥ suhavā bhavantu vayaṁ syāma patayo rayīṇām (i). //61//

Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve.
Mā hiṁsiṣṭa pitaraḥ kenacinno yadva āgaḥ puruṣatā karāma (i). //62//

Āsīnāso aruṇīnāmupasthe rayiṁ dhatta dāśuṣe martyāya.
Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta (i). //63//

Yamagne kavyavāhana tvaṁ cinmanyase rayim. Tanno gīrbhiḥ śravāyyaṁ devatrā panayā yujam (i). //64//

Yo agniḥ kavyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ.
Predu havyāni vocati devebhyaśca pitṛbhya ā (i). //65//

Tvamagna īḍitaḥ kavyavāhanāvāḍḍhavyāni surabhīṇi kṛtvī.
Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvaṁ deva prayatā havīṁṣi (i). //66//

61. We invite those persons who are expert in uses of fires and who are careful about seasons to work for the benefit of all men, and who enjoy the devotional bliss. May those wise ones be prompt to come at our invitation and may we become masters of riches. (1)

62. Being seated on the southern side with your knees bended, may all of you praise this sacrifice. O elders, do not harm us for any offence, which as human beings we might have committed. (1)

63. O elders, seated by the red glowing flames, may you bestow riches on the mortal, who gives liberally. O elders, arrange it so that his riches may go to his sons. May you, as such, infuse vigour here. (1)

64. O adorable Lord, conveyer of knowledge, whatever you consider as wealth, may you grant that to us through words worthy of hearing in gatherings of the learned ones. (1)

65. The adorable Lord, conveyer of knowledge, who gives liberally to the law-abiding elders, now grants supplies both to the enlightened ones as well as to the elders. (1)

66. O adorable Lord, conveyer of knowledge, having been praised you carry oblations to the bounties of Nature after making them fragrant. You give necessary supplies to the elders. They enjoy them. May you, O Lord, also enjoy the oblations absolutely pure. (1)

ये चेह पितरो ये च नेह याँश्च विद्म याँ२ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञꣳ सुकृतं जुषस्व ॥ ६७ ॥
इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳ सुवृजनासु विक्षु ॥ ६८ ॥
अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥ ६९ ॥
उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि । उशन्नुशत आ वह पितॄन् हविषे अत्तवे ॥ ७० ॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजय स्पृधः ॥ ७१ ॥
सोमो राजामृतꣳ सुत ऋजीषेणाजहान्मृत्युम् ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७२ ॥

Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma.
Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva (i). //67//

Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāsa īyuḥ.
Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu (i). //68//

Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitimukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran(i). //69//

Uśantastvā ni dhīmahyuśantaḥ samidhīmahi. Usannuśata ā vaha pitṝn haviṣe attave (i). //70//

Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajaya spṛdhaḥ (i). //71//

Somo rājāmṛtaṁ suta ṛjīṣeṇājahānmṛtyum.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //72//

67. The elders, who are here, and those, who are not here, those whom we know, and those also whom we do not know, O omniscient Lord, you know how many they are. May you provide this well-performed sacrifice with necessary supplies. (1)

68. Here today we pay homage to the elders, who depart earlier and to those who follow later; to those, who dwell in this material world as well as to those, who live among people of righteous actions. (1)

69. Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attained pure light, and reciting sacred hymns and dispersing gloom made purple dawns manifest. (1)

70. Full of yearning, we set you here; full of yearning, we blow you to blaze. Full of yearning, may you bring the elders, full of yearning, to partake of food here in the sacrifice. (1)

71. O resplendent Lord, may you tear off the head of clinging evils with the foam of water, and may you subdue all obstructing forces. (1)

72. The cure-juice (*soma*) the king of medicines, is the drink of life, when it is pressed out well. It leaves death behind with other crude drugs. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

अद्भ्यः क्षीरं व्यपिबत् क्रुङ्ङाङ्गिरसो धिया ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७३ ॥
सोममद्भ्यो व्यपिबच्छन्दसा हꣳसः शुचिषत् ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७४ ॥
अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७५ ॥
रेतो मूत्रं वि जहाति योनिं प्रविशदिन्द्रियम् । गर्भो जरायुणाऽऽवृत उल्बं जहाति जन्मना ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७६ ॥
दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः । अश्रद्धामनृतेऽदधाच्छ्रद्धाꣳ सत्ये प्रजापतिः ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७७ ॥
वेदेन रूपे व्यपिबत् सुतासुतौ प्रजापतिः ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७८ ॥

Adbhyaḥ kṣīraṁ vyapibat kruṅṅāṅgiraso dhiyā.
Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //73//

Somamadbhyo vyapibacchandasā ham̐saḥ śuciṣat.

Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //74//

Annātparisruto rasaṁ brahmaṇā vyapibat kṣatraṁ payaḥ somaṁ prajāpatiḥ.

Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtam madhu (i). //75//

Reto mūtraṁ vi jahāti yoniṁ praviśadindriyam. Garbho jarāyuṇā ''vṛta ulbaṁ jahāti janmanā.

Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //76//

Dṛṣṭvā rūpe vyākarot satyānṛte prajāpatiḥ. Aśraddhāmanṛte' dadhācchraddhām̐ satye prajāpatiḥ.

Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' 'mṛtaṁ madhu (i). //77//

Vedena rūpe vyapibat sutāsutau prajāpatiḥ.
Ṛtena satyamindriyaṁ vipānam̐ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //78//

73. The vital breath in its wisdom, acting like a swan, drinks only the milk separating it from waters mixed. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

74. The swan, the sun, seated in the cloudless sky, drinks cure-juice from the waters to his pleasure. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the self. (1)

75. The Lord of creatures drinks with wisdom, the essence pressed out of food stuffs, the power of defence, and the cure-juice. By sacrifice the truth gains strength, and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

76. The penis discharges semen in preference of urine while entering the vagina. The embryo, surrounded by caul, leaves aside the covering folds at birth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

77. Discerning well, the Lord of creatures made two different forms—truth and falsehood. The Lord of creatures assigned disbelief to the falsehood and faith to the truth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

78. Having acquired complete knowledge, the Lord of creatures drank up both the forms of the cure-juice, the pressed out and the unpressed. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

दृष्ट्वा परिस्रुतो रसꣳ शुक्रेण शुक्रं व्यपिबत् पयः सोमं प्रजापतिः ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७९ ॥
सीसेन तन्त्रं मनसा मनीषिण ऊर्णासूत्रेण कवयो वयन्ति ।
अश्विना यज्ञꣳ सविता सरस्वतीन्द्रस्य रूपं वरुणो भिषज्यन् ॥ ८० ॥

तदस्य रूपममृतꣳ शचीभिस्तिस्रो दधुर्देवताः सꣳरराणाः ।
लोमानि शष्पैर्बहुधा न तोक्मभिस्त्वगस्य माꣳसमभवन्न लाजाः ॥ ८१ ॥

तदश्विना भिषजा रुद्रवर्तनी सरस्वती वयति पेशो अन्तरम् ।
अस्थि मज्जानं मासरैः कारोतरेण दधतो गवां त्वचि ॥ ८२ ॥

सरस्वती मनसा पेशलं वसु नासत्याभ्यां वयति दर्शतं वपुः ।
रसं परिस्रुता न रोहितं नग्नहुर्धीरस्तसरं न वेम ॥ ८३ ॥

Dṛṣṭvā parisruto rasaṁ śukreṇa śukraṁ vyapibat payaḥ somaṁ prajāpatiḥ.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //79//

Sīsena tantraṁ manasā manīṣiṇa ūrṇāsūtreṇa kavayo vayanti.
Aśvinā yajñaṁ savitā sarasvatīndrasya rūpaṁ varuṇo bhiṣajyan (i). //80//

Tadasya rūpamamṛtaṁ śacībhistisro dadhurdevatāḥ saṁrarāṇāḥ.
Lomāni śaṣpairbahudhā na tokmabhistvagasya māṁsamabhavanna lājāḥ (i). //81//

Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo antaram.
Asthi majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci (i). //82//

Sarasvatī manasā peśalaṁ vasu nāsatyābhyāṁ vayati darśataṁ vapuḥ.

Rasaṁ parisrutā na rohitaṁ nagnahurdhīrastasaraṁ na vema (i). //83//

79. Having seen the thoroughly pressed out cure-juice, the Lord of creatures drank the pure cure-juice with pure milk. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

80. As cloth is woven with a leaden loom and the woolen yarn, so wise and far-sighted twin-healers, the impeller Lord, the divine Doctress and the venerable Lord, willing to cure the person of the aspirant, span out the sacrifice with great care. (1)

81. This immortal form of the aspirant is given to him by the three deities working in full accord, with their actions. Hair is made with grass-shoots, skin with germinated barley, and roasted grain becomes his flesh. (1)

82. The twin-healers, the physicians and the Doctress, controlling the vital breaths, build his internal form; bone and marrow they make with cooked foodgrains, straining them with strainers and putting them under the skin of sense-organs. (1)

83. The divine Doctress, with the help of the twin-healers, weaves with intent care his beautiful and rich form, pleasing to look at as if with a shuttle and loom. From the food-juice the blood is made and the steady ferment mixes it with the foaming spirit. (1)

पयसा शुक्रममृतं जनित्रꣳ सुरया मूत्राज्जनयन्त रेतः ।
अपामतिं दुर्मतिं बाधमाना ऊवध्यं वातꣳ सब्वं तदारात् ॥ ८४ ॥

इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान ।
यकृत् क्लोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न मिनाति पित्तम् ॥ ८५ ॥

आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा न धेनुः ।
श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी नाभिरुदरं न माता ॥ ८६ ॥

कुम्भो वनिष्ठुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां गर्भो अन्तः ।
प्लाशिर्व्यक्तः शतधार उत्सो दुहे न कुम्भी स्वधां पितृभ्यः ॥ ८७ ॥

मुखꣳ सदस्य शिर इत् सतेन जिह्वा पवित्रमश्विनासन्त्सरस्वती ।
चप्यं न पायुर्भिषगस्य वालो वस्तिर्न शेपो हरसा तरस्वी ॥ ८८ ॥

Payasā śukramamṛtaṁ janitraṁ surayā mūtrajjanayanta retaḥ.
Apāmatiṁ durmatiṁ bādhamānā ūvadhyaṁ vātaṁ sabvaṁ tadārāt (i). //84//

Indraḥ sutrāmā hṛdayena satyaṁ puroḍāśena savitā jajāna.
Yakṛt klomānaṁ varuṇo bhiṣajyan matasne vāyavyairna mināti pittam (i). //85//

Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi sudughā na dhenuḥ.
Śyenasya patraṁ na plīhā śacībhirāsandī nābhirudaraṁ na mātā (i). //86//

Kumbho vaniṣṭhurjanitā śacībhiryasmiannagre yonyāṁ garbho antaḥ.
Plāśirvyaktaḥ śatadhāra utso duhe na kumbhī svadhāṁ pitṛbhyaḥ (i). //87//

Mukhaṁ sadasya śira it satena jihvā pavitramaśvināsant-sarasvatī.
Capyaṁ na pāyurbhiṣagasya vālo vastirna śepo harasā tarasvī (i). //88//

84. With milk they produce the bright, immortal and reproductive semen (of the aspirant), and keeping away the ignorance and ill-will, with the food loaded in the stomach and in the intestines, they generate urine with the fermented drink. (1)

85. Truly, the good protector, the impeller Lord, makes the heart of the aspirant with good food; and the venerable Lord, the great physician, makes the liver, kidneys, and two lungs with air passages, and makes the gall also. (1)

86. The intestines are cooking pots full of sweet food; the bowels are pans full of food-sap like a good milch-cow. Like a hawk's wing is the spleen; the navel and belly with its mighty functions, is the main base like a mother. (1)

87. Nearby the bowels is the reproductive pitcher with its mighty powers, where at the farther end of the vagina is situated the womb. The penis is apparently the hundred-streamed faunt, from which the pitcher milks out sustenance (in the from of progeny) for the elders. (1)

88. The face is its more important part along with the important head. The tongue is a strainer. Twin-healers and the divine Doctress are in its mouth. The anus collects the residue. The kidney filtering the urine, and the penis, quick with vigour, is its physician. (1)

अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां छागेन तेजो हविषा शृतेन ।
पक्ष्माणि गोधूमैः कुवलैरुतानि पेशो न शुक्रमसितं वसाते ॥ ८९ ॥
अविर्न मेषो नसि वीर्याय प्राणस्य पन्था अमृतो ग्रहाभ्याम् ।
सरस्वत्युपवाकैर्व्यानं नस्यानि बर्हिर्बदरैर्जजान ॥ ९० ॥

इन्द्रस्य रूपमृषभो बलाय कर्णाभ्यां श्रोत्रममृतं ग्रहाभ्याम् ।
यवा न बर्हिर्भ्रुवि केसराणि कर्कन्धु जज्ञे मधु सारघं मुखात् ॥ ९१ ॥

आत्मन्नुपस्थे न वृकस्य लोम मुखे श्मश्रूणि न व्याघ्रलोम ।
केशा न शीर्षन्यशसे श्रियै शिखा सिंहस्य लोम त्विषिरिन्द्रियाणि ॥ ९२ ॥

अङ्गान्यात्मन् भिषजा तदश्विनात्मानमङ्गैः समधात् सरस्वती ।
इन्द्रस्य रूपं शतमानमायुश्चन्द्रेण ज्योतिरमृतं दधानाः ॥ ९३ ॥

Aśvibhyāṁ cakṣuramṛtaṁ grahābhyāṁ chāgena tejo haviṣa śṛtena.
Pakṣmāṇi godhūmaiḥ kuvalairutāni peśo na śukramasitaṁ vasāte (i). //89//

Avirna meṣo nasi vīryāya prāṇasya panthā amṛto grahābhyāṁ.
Sarasvatyupavākairvyānaṁ nasyāni barhirbadarairjajāna (i). //90//

Indrasya rūpamṛṣabho balāya karṇābhyāṁ śrotramamṛtaṁ grahābhyam.
Yavā na barhirbhruvi kesarāṇi karkandhu jajñe madhu sāraghaṁ mukhāt (i). //91//

Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma.
Keśā na śīrṣanyaśase śriyai śikhā siṁhasya loma tviṣirindriyāṇi (i). //92//

Aṅgānyātman bhiṣajā tadaśvinātmānamaṅgaiḥ samadhāt sarasvatī.
Indrasya rūpaṁ śatamānamāyuścandreṇa jyotiramṛtaṁ dadhānāḥ (i). //93//

89. With the twin cups the nectar-dripping eye is made. Light for it is provided by oblation of boiled goat-milk. With corns of wheat eyelashes are made and with jujube fruit the eyebrows in proper place. The eyes bear an appearance white and black. (1)

90. The sheep and the ram give vigour to his nostrils. The passage of breath is immortalising for the two receivers. The divine Doctress produces through-breath with the germinated barley; and the sacrificial grass produces hair inside the nostrils with the jujube fruit. (1)

91. For strength, the bull is the form of the aspirant. The immortal power of hearing has been procured from the two ear-cups. Barley and sacred grass form his eye brows. The jujube fruit produces bee-honey from his mouth. (1)

92. The hair on his body and on the pubes are the wolf's hair; and the moustache and the beard on the face are the tiger's hair; and the hair on his head as well as his crest, for fame and beauty, and sheen in his sense-organs is provided by lion's hair. (1)

93. The twin healers, the physicians, put his body and soul together and the divine Doctress joins his limbs with the soul. Thus they give to the aspirant his form, a life of hundred years, and the light immortal from the moon. (1)

सरस्वती योन्यां गर्भमन्तरश्विभ्यां पत्नी सुकृतं बिभर्ति ।
अपाꣳ रसेन वरुणो न साम्नेन्द्रꣳ श्रियै जनयन्नप्सु राजा' ॥ ९४ ॥

तेजः पशूनाꣳ हविरिन्द्रियावत् परिस्रुता पयसा सारघं मधु ।
अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्याममृतः सोम इन्दुः' ॥ ९५ ॥

Sarasvatī yonyāṁ garbhamantaraśvibhyāṁ patnī sukṛtaṁ bibharti.
Apām̐ rasena varuṇo na sāmnendram̐ śriyai janayannapsu rājā (i). //94//

Tejaḥ paśūnām̐ havirindriyāvat parisrutā payasā sāraghaṁ madhu.
Aśvibhyāṁ dugdhaṁ bhiṣajā sarasvatyā sutāsutā-bhyāmamṛtaḥ soma induḥ (i). //95//

94. The divine Doctress, the wife, bears the fortunate embryo in her womb for the twin healers. And the venerable Lord willingly begets the aspirant with rich essence of the waters in the flood for His great splendour. (1)

95. The twin-healers and the divine Doctress procure for the aspirant the vigour of the animals, strength-giving sacrificial food, well-strained drink, milk, pure bee-honey and delighting nectar from pressed and unpressed cure-juice plant. (1)

अथ विंशोऽध्यायः ।

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । मा त्वा हिꣳसीन्मा मा हिꣳसीः ॥ १ ॥

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा । साम्राज्याय सुक्रतुः । मृत्योः पाहि विद्योत्पाहि ॥२॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभि षिञ्चामि सरस्वत्यै भैषज्येन वीर्यायान्नाद्यायाभि षिञ्चामीन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभि षिञ्चामि ॥ ३ ॥

कोऽसि कतमोऽसि कस्मै त्वा काय त्वा । सुश्लोक सुमङ्गल सत्यराजन् ॥ ४ ॥

शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणो अमृतꣳ सम्राट् चक्षुर्विराट् श्रोत्रम् ॥ ५ ॥

ATHA VIṀŚO' DHYĀYAḤ

Kṣatrasya yonirasi ksạtrasya nābhirasi (i). Mā tvā hiṁsīnmā mā hiṁsīḥ (i). //1//

Ni ṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ (i). Mṛtyoḥ pāhi (ii) vidyotpāhi (iii). //2//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Aśvinorbhaiṣajyena tejase brahmavarcasāyābhiṣiñcāmi (i) Sarasvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcāmī-(ii) ndrasyendriyeṇa balāya śriyai yaśase' bhiṣiñcāmi (iii). //3//

Ko' si katamo' si kasmai tvā kāya tvā (i). Suśloka sumaṅgala satyarājan (ii). //4//

Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāsca śmaśrūṇi.
Rājā me prāṇo amṛtaṁ samrāṭ cakṣurvirāṭ śrotram (i). //5//

CHAPTER TWENTY

1. O leader of the assembly, you are the birth-place of the governing power; you are the centre of the governing power. (1) May this seat of power not harm you; neither may it harm me. (2)

2. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire. (1) Protect him from death. (2) Protect him from the lightning. (3)

3. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, with the medical experience of the phyaicians and surgeons, I sprinkle you for the sake of lustre and for the sake of intellectual glory. (1) With the medical experience of the divine Doctress, I sprinkle you for the sake of manly vigour and food grains. (2) With the unique power of the resplendent Lord, I sprinkle you for the sake of strength, glory and fame. (3)

4. Who are you? Which of the deities are you? To whom should you be dedicated? To you, the Lord of creatures, we heareby dedicate. (1) O Lord of good fame, O bestower of weal, O true Lord! (2)

5. Splendour is my head; fame is my face; lustre is my hair, moustache and beard; the kingship is my never-dying breath; the emperorship is my vision; the overlordship is my hearing. (1)

जिह्वा मे भद्रं वाङ्महो मनो मन्युः स्वराड् भामः ।
मोदाः प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः ॥ ६ ॥

बाहू मे बलमिन्द्रियꣳ हस्तौ मे कर्म वीर्यम् । आत्मा क्षत्रमुरो मम ॥ ७ ॥

पृष्ठीर्मे राष्ट्रमुदरमꣳसौ ग्रीवाश्च श्रोणी । ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः ॥ ८ ॥

नाभिर्मे चित्तं विज्ञानं पायुर्मेऽपचितिर्भसत् । आनन्दनन्दावाण्डौ मे भगः सौभाग्यं पसः ।
जङ्घाभ्यां पद्भ्यां धर्मोऽस्मि विशि राजा प्रतिष्ठितः ॥ ९ ॥

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।
प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे ॥ १० ॥

त्रया देवा एकादश त्रयस्त्रिꣳशाः सुराधसः ।
बृहस्पतिपुरोहिता देवस्य सवितुः सवे । देवा देवैरवन्तु मा ॥ ११ ॥

Jihvā me bhadraṁ vāṅmaho mano manyuḥ svarāḍ bhāmaḥ. Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ (i). //6//

Bāhū me balamindriyaṁ hastau me karma vīryam. Ātmā kṣatramuro mama (i). //7//

Pṛṣṭhīrme rāṣṭramudaramaṁsau grīvāśca śroṇī. Ūrū aratnī jānunī viśo me' ṅgāni sarvataḥ (i). //8//

Nābhirme cittaṁ vijñānaṁ pāyurme'pacitirbhasat. Ānandanandāvāṇḍau me bhagaḥ saubhāgyaṁ pasaḥ. Jaṅghābhyāṁ padbhyāṁ dharmo'smi viśi rājā pratiṣṭhitaḥ (i). //9//

Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu. Pratyaṅgeṣu prati tiṣṭhāmyātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoḥ prati tiṣṭhāmi yajñe (i). //10//

Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ.
Bṛhaspatipurohitā devasya savituḥ save. Devā devairavantu mā (i). //11//

6. Auspiciousness is my tongue; might is my speech; enthusiasm is my mind; sovereignty is my wrath; delights are my fingers; sports are my limbs; and conquering power is my friend. (1)

7. Strength and wealth are my two arms; activity and aggressiveness are my two hands; defending the weak is my breast as well as soul. (1)

8. Good government is, as if, my ribs; and the people are my belly, my two shoulders, my neck, my hips, my thighs, my elbows, my knees and all my limbs. (1)

9. Thinking is my navel; correct information is my anus; worship is my vagina; joy and pleasure are my two testicles; wealth and good fortune are my penis; duty is my legs and feet; as such I am established as king among my people. (1)

10. There I am established in the ruling and administrative power; I am established in the government; I am established in horses as well as in cows. I am established in all the limbs as well as in the soul. I am established in vital breaths as well as in development. I am established in the heaven and earth as well as in the sacrifice I am established. (1)

11. There are three types of deities (bounties of Nature), eleven each in number, thirty-three in all, and bounteous. Under the leadership of the Lord Supreme and at the impulsion of the inspirer Lord, may those bounties of Nature guard me with the enlightened ones. (1)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्भिर्यजूंषि सामभिः सामान्यृग्भिर्ऋचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्कारा आहुतिभिराहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहा ॥ १२ ॥

लोमानि प्रयतिर्मम त्वङ्म आनतिरागतिः । मांसं म उपनतिर्वस्वस्थि मज्जा म आनतिः ॥१३॥

यद्देवा देवहेडनं देवासश्चकृमा वयम् । अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः ॥ १४ ॥

यदि दिवा यदि नक्तमेनांसि चकृमा वयम् । वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः ॥ १५ ॥

यदि जाग्रद्यदि स्वप्न एनांसि चकृमा वयम् । सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः॥१६॥

यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये ।
यच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याधि धर्मणि तस्यावयजनमसि ॥ १७ ॥

यदापो अघ्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।
अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयक्षयव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ॥ १८ ॥

Prathamā dvitīyairdvitīyāstṛtīyaistṛtīyāḥ satyena satyaṁ yajñena yajño yajurbhiryajūṁṣi sāmabhiḥ sāmānyṛgbhirṛcaḥ puro'nuvākyābhiḥ puro' nuvākyā yājyābhiryājyā vaṣaṭkārairvaṣaṭkārā āhutibhirāhutayo me kāmāntsamardhayantu bhūḥ svāhā (i). //12//

Lomāni prayatirmama tvaṅma ānatirāgatiḥ. Māṁsaṁ ma upanatirvasvasthi majjā ma ānatiḥ (i). //13//

Yaddevā devaheḍanaṁ devāsaścakṛmā vayam. Agnirmā tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //14//

Yadi divā yadi naktamenāṁsi cakṛmā vayam. Vāyurmā tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //15//

Yadi jāgradyadi svapna enāṁsi cakṛmā vayam. Sūryo mā tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //16//

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye.

Yacchūdre yadarye yadenaścakṛmā vayaṁ yadekasyādhi dharmaṇi tasyāvayajanamasi (i). //17//

Yadāpo aghnyā iti varuṇeti śapāmahe tato varuṇa no muñca (i). Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno' yakṣyava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi (ii). //18//

12. May the first ones among them along with the second ones, the second ones with the third ones, the third ones with the truth, the truth with the sacrifice, the sacrifice with Yajuḥ hymns (sacrificial texts), Yajuḥ hymns with Sāmans (lyrical hymns), Sāmans with Ṛks (the praise hymns), Ṛks with the preceding and following sentences, the preceding and following sentences with invocations, invocations with dedications (*vaṣaṭ*), dedications with oblations, and so reinforced oblations fulfil my desires. O Being, Svāhā.(1)

13. Effort is my hair; reverence to me and assemblage of people around me is my skin; gifts are my flesh; wealth is my bone; and humility towards me is my marrow. (1)

14. O enlightened ones, being enlightened ourselves, whatever disrespect we might have shown towards the enlightened, may the adorable Lord *(agni)* expiate me for that sin and keep me away from all other guilt. (1)

15. If we have committed any sins in the day, or at night, may the Lord of cosmic vitality (*vāyu*) expiate me for that sin and keep me away from all other guilt. (1)

16. If we have committed any sins while awake or when asleep, may the illuminator Lord (*sūrya*) expiate me for that sin and keep me away from all other guilt. (1)

17. For the sin, that we might have committed in the village or in the wilderness, in the assembly or in our mind, against the labour class or against the rich or against some one's sacred duties, O Lord, may you be an expiation (1)

18. The life is never to be destroyed, thus we swear; and still we kill. O venerable Lord, may you free us from that sin. (1) O purificatory sacrifice, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones for the sins committed against the enlightened, and by mortals for the sins committed against the mortals. O Lord, protect me from the torturing sin. (2)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।
सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥ १९॥
द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव । पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥ २० ॥
उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २१ ॥
आपो अद्यान्वचारिषं रसेन समसृक्ष्महि ।
पयस्वानग्न आऽगमं तं मा संसृज वर्चसा प्रजया च धनेन च ॥ २२ ॥
एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि ।
समाववर्ति पृथिवी समुषाः समु सूर्यः । समु विश्वमिदं जगत् ।
वैश्वानरज्योतिर्भूयासं विभून् कामान् व्यश्नवै भूः स्वाहा ॥ २३ ॥
अभ्या दधामि समिधमग्ने व्रतपते त्वयि । व्रतं च श्रद्धां चोपैमीन्धे त्वा दीक्षितो अहम् ॥ २४ ॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantvo-ṣadhīrutāpaḥ.
Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ. (i) //19//

Drupadādiva mumucānaḥ svinnaḥ snāto malādiva. Pūtaṁ pavitreṇevājyamāpaḥ śundhantu mainasaḥ (i). //20//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //21//

Apo adyānvacāriṣaṁ rasena samasṛkṣmahi.
Payasvānagna ā'gamaṁ taṁ mā saṁ sṛja varcasā prajayā ca dhanena ca (i). //22//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi (ii).
Samāvavarti pṛthivī samuṣāḥ samu sūryaḥ. Samu viśvamidaṁ jagat (iii).
Vaiśvānarajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai bhūḥ svāhā (iv). //23//

Abhyādadhāmi samidhamagne vratapate tvayi. Vrataṁ ca śraddhāṁ copaimīndhe tvā dīkṣito aham (i). //24//

19. Your heart is in the ocean within the waters. May the herbs as well as waters enter in you. May waters and herbs be friendly to us, and unfriendly to him, who hates us and whom we do hate. (1)

20. As a sweating man, just released from toil, is cleansed of dirt by a bath; as the melted butter is cleansed with a strainer, so may the waters cleanse me of my sin. (1)

21. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. (1)

22. This day I have sported in waters and I have derived pleasure to the full. O fire, I have come to you carrying plenty of milk. May you bestow on me the lustre, progeny and the wealth as well. (1)

23. O Lord, you are the prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; put brilliance on me. (2) The earth rotates; also the dawns, and also the sun; the whole of this universe also rotates. (3) May I become a light leading all men. May my ambitious desires be fulfilled. O Being, *svāhā*. (4)

24. O adorable Lord, lord of all sacred vows, I hereby place (myself as) a kindling wood unto you. Being consecrated, I embrace the vow and the faith. Thus I enkindle you. (1)

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह । तँल्लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥ २५ ॥
यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह । तँल्लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते ॥ २६ ॥
अंशुना ते अंशुः पृच्यतां परुषा परुः । गन्धस्ते सोममवतु मदाय रसो अच्युतः ॥ २७ ॥
सिञ्चन्ति परि षिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च । सुरायै बभ्र्वै मदे किन्त्वो वदति किन्त्वः ॥ २८ ॥
धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥ २९ ॥
बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् । येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥ ३० ॥
अध्वर्यो अद्रिभिः सुतं सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥ ३१ ॥
यो भूतानामधिपतिर्यस्मिँल्लोका अधि श्रिताः ।
य ईशे महतो महाँस्तेन गृह्णामि त्वामहं मयि गृह्णामि त्वामहम् ॥ ३२ ॥

Yatra brahma ca kṣatraṁ ca samyañcau carataḥ saha. Taňllokaṁ puṇyaṁ prajñeṣaṁ yatra devāḥ sahāgnina(i). //25//

Yatrendrasca vāyusca samyañcau carataḥ saha. Taňllokaṁ puṇyaṁ prajñeṣaṁ yatra sedirna vidyate (i). //26//

Aṁśunā te aṁśuḥ pṛcyatāṁ paruṣā paruḥ. Gandhaste somamavatu madāya raso acyutaḥ (i). //27//

Siñcanti pari ṣiñcantyutsiñcanti punanti ca. Surāyai babhrvai made kintvo vadati kintvaḥ (i). //28//

Dhānāvantaṁ karambhiṇamapūpavantamukthinam.
Indra prātarjuṣasva naḥ (i). //29//

Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotirajanayannṛtāvṛdho devaṁ devāya jāgṛvi (i). //30//

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave (i). //31//

Yo bhūtānāmadhipatiryasmiňllokā adhi śritāḥ.
Ya īśe mahato mahāňstena gṛhṇāmi tvāmahaṁ mayi gṛhṇāmi tvāmaham (i). //32//

25. May I realize that virtuous world, where the intellectual power and the ruling power work in full harmony with each other and where the enlightened ones are in complete harmony with the adorable Lord.(1)

26. May I realize that virtuous world, where the rain and the wind work in complete harmony with each other and where there is no langour or idleness.(1)

27. May your shoot combine with its shoot; may your joint combine with its joint. May your scent mix with that of the cure-plant. May your unspilt juice be for our pleasure. (1)

28. They pour it (into vessels); they mix it thoroughly; they pour it into jugs; they strain it. In the ecstasy of brown-red fermented drink, the aspirant exclaims : "what a thing you are ! What a thing you are!" (1)

29. O aspirant, may you enjoy our morning meal consisting of rice, oats and excellent sweet cakes.(1)

30. O brave soldiers, sing rich praises to the resplendent Lord, who is the greatest killer of nescience. With His help, the supporters of law have created for the enlightened ones the light divine that shines unremittingly.(1)

31. O priest, bring here the cure-plants crushed with stones in the strainer. Filter it, so that the aspirant may drink it.(1)

32. By Him, who is the overlord of all the living beings and in whom these worlds find shelter, and who rules over the mightiest, I take you; I take you in myself.(1)

उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्ण एष ते योनिरश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥ ३३ ॥

प्राणपा मे अपानपाश्चक्षुष्पाः श्रोत्रपाश्च मे । वाचो मे विश्वभेषजो मनसोऽसि विलायकः ॥३४॥

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्य । उपहूत उपहूतस्य भक्षयामि ॥ ३५ ॥

समिद्ध इन्द्र उषसामनीके पुरोरुचा पूर्वकृद्वावृधानः ।
त्रिभिर्देवैस्त्रिंशता वज्रबाहुर्जघान वृत्रं वि दुरो ववार ॥ ३६ ॥

नराशंसः प्रति शूरो मिमानस्तनूनपात्प्रति यज्ञस्य धाम ।
गोभिर्वपावान् मधुना समञ्जन् हिरण्यैश्चन्द्री यजति प्रचेताः ॥ ३७ ॥

ईडितो देवैर्हरिवाँ२ अभिष्टिराजुह्वानो हविषा शर्धमानः ।
पुरन्दरो गोत्रभिद्वज्रबाहुरा यातु यज्ञमुप नो जुषाणः ॥ ३८ ॥

Upayāmagṛhīto'syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa eṣa te yoniraśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe (i). //33//

Prāṇapā me apānapāścakṣuṣpāḥ śrotrapāśca me. Vāco me viśvabheṣajo manaso' si vilāyakaḥ (i). //34//

Aśvinakṛtasya te sarasvatikṛtasyendreṇa sutrāmṇā kṛtasya. Upahūta upahūtasya bhakṣayāmi (i). //35//

Samiddha indra uṣasāmanīke purorucā pūrvakṛdvāvṛdhānaḥ. Tribhirdevaistriṁśatā vajrabāhurjaghāna vṛtraṁ vi duro vavāra (i). //36//

Narāśaṁsaḥ prati śūro mimānastanūnapāt prati yajñasya dhāma.
Gobhirvapāvān madhunā samañjan hiraṇyaiścandrī yajati pracetāḥ (i). //37//

Īḍito devairharivāñ abhiṣṭirājuhvāno haviṣā śardhamānaḥ.
Purandaro gotrabhidvajrabāhurāyātu yajñamupa no juṣāṇaḥ (i). //38//

33. O devotional bliss, you have been duly accepted. I offer you to the healers, to the learning divine, and to the resplendent Lord, the good protector. This is your abode. I dedicate you to the healers, to the speech, and to the resplendent Lord, the good protector.(1)

34. O Lord, you are protector of my in-breath, protector of my out-breath, protector of my vision and protector of my hearing. You are a cure-all remedy for my speech and you are a tranquilizer for my mind.(1)

35. Having been invited, I partake of you, sacrificial foods, that have been prepared and offered to the twin healers, to the divine Doctress and to the resplendent Lord, the good protector.(1)

36. Brightening up in front of the dawns, the resplendent Lord, waxing mighty with the forward light, always acting in advance, accompanied by thirty-three bounties of Nature, the wielder of the bolt, strikes the evil dead and throws the gates open.(1)

37. Praised by men, brave against brave, measuring every place of sacrifice, always careful to keep his body perfectly fit, having plenty of cow-butter, possessing honey and gold, wise, he, the aspirant, performs sacrifice with cattle and gold.(1)

38. Praised by the enlightened ones, master of good horses, coming to help whenever invoked, gaining strength with abundant supplies, may the render of enemy forts, the cleaver of cow-stalls, and the wielder of thunderbolt come to attend our sacrifice full of friendly feeling.(1)

जुषाणो बर्हिर्हरिवान् न इन्द्रः प्राचीनं सीदत् प्रदिशा पृथिव्याः ।
उरुप्रथाः प्रथमानं स्योनमादित्यैरक्तं वसुभिः सजोषाः' ॥ ३९ ॥

इन्द्रं दुरः कवष्यो धावमाना वृषाणं यन्तु जनयः सुपत्नीः ।
द्वारो देवीरभितो वि श्रयन्तां सुवीरा वीरं प्रथमाना महोभिः' ॥ ४० ॥

उषासानक्ता बृहती बृहन्तं पयस्वती सुदुघे शूरमिन्द्रम् ।
तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः सुरुक्मे' ॥ ४१ ॥

दैव्या मिमाना मनुषः पुरुत्रा होताराविन्द्रं प्रथमा सुवाचा ।
मूर्धन् यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा वृधातः ॥ ४२ ॥

तिस्रो देवीर्हविषा वर्धमाना इन्द्रं जुषाणा जनयो न पत्नीः ।
अच्छिन्नं तन्तुं पयसा सरस्वतीडा देवी भारती विश्वतूर्तिः' ॥ ४३ ॥

Juṣāṇo barhirharivān na indraḥ prācīnaṁ sīdat pradiśā pṛthivyāḥ.
Uruprathāḥ prathamānaṁ syonamādityairaktaṁ vasubhiḥ sajoṣāḥ (i). //39//

Indraṁ duraḥ kavaṣyo dhāvamānā vṛṣāṇaṁ yantu janayaḥ supatnīḥ.
Dvāro devīrabhito vi śrayantāṁ suvīrā vīram prathamānā mahobhiḥ (i). //40//

Uṣāsānaktā bṛhatī bṛhantaṁ payasvatī sudughe śūramindram.
Tantuṁ tataṁ peśasā saṁvayantī devānāṁ devaṁ yajataḥ surukme (i). //41//

Daivyā mimānā manuṣaḥ purutrā hotārāvindraṁ prathamā suvācā.
Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhavīṣā vṛdhātaḥ (i). //42//

Tisro devīrhaviṣā vardhamānā indraṁ juṣāṇā janayo na patnīḥ.
Acchinnaṁ tantuṁ payasā sarasvatīḍā devī bhāratī viśvatūrtiḥ (i). //43//

39. May the resplendent one, master of good horses, attending our sacrifice far-spreading, extending his domain widely, accompanied and praised by young and old sages, be seated on the eastern side of the earth.(1)

40. May the resounding doors be wide open for the aspirant in the same way as good wives, capable of becoming good mothers, rush to their desiring husbands. May the doors divine, manned by brave soldiers, be thrown wide open on all the sides for the hero and go on expanding in dimensions.(1)

41. Majestic dawn and night, dripping water, richly yielding, fair of appearance, weaving the well-spread threads in vivid forms, worship the brave resplendent Lord, the most enlightened among the enlightened.(1)

42. The two divine priests, foremost and with pleasing voices, performing sacrifice, and protecting men, establishing the resplendent Lord at the head of the sacrifice, blaze up the eastern flame with their sweet offerings.(1)

43. May the all-surpassing three divine faculties, the speech, the discerning intellect and the culture, flourishing with oblations and attending the aspirant like wives capable of becoming mothers, keep the thread of our sacrifice unbroken with milk-offerings.(1)

त्वष्टा दधच्छुष्ममिन्द्राय वृष्णेऽपाकोऽचिष्टुर्यशसे पुरूणि ।
वृषा यजन्वृषणं भूरिरेता मूर्धन् यज्ञस्य समनक्तु देवान् ॥ ४४ ॥

वनस्पतिरवसृष्टो न पाशैस्त्मन्या समञ्जञ्छमिता न देवः ।
इन्द्रस्य हव्यैर्जठरं पृणानः स्वदाति यज्ञं मधुना घृतेन ॥ ४५ ॥

स्तोकानामिन्दुं प्रति शूर इन्द्रो वृषायमाणो वृषभस्तुराषाट् ।
घृतप्रुषा मनसा मोदमानाः स्वाहा देवा अमृता मादयन्ताम् ॥ ४६ ॥

आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥ ४७ ॥

आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून् ॥ ४८ ॥

Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'ciṣṭuryaśase purūṇi.
Vṛṣā yajan vṛṣaṇaṁ bhūriretā mūrdhan yajñasya samanaktu devān (i). //44//

Vanaspatiravasṛṣṭo na pāśaistmanyā samañjañchamitā na devaḥ.
Indrasya havyairjaṭharaṁ pṛṇānaḥ svadāti yajñam madhunā ghṛtena (i). //45//

Stokānāmindum prati śūra indro vṛṣāyamāṇo vṛṣabha-sturāṣāṭ.
Ghṛtapruṣā manasā modamānāḥ svāhā devā amṛtā mādayantām (i). //46//

Ā yātvindro' vasa upa na iha stutaḥ sadhamādastu śūraḥ.
Vāvṛdhānastaviṣīryasya pūrvīrdyaurna kṣatramabhibhūti puṣyāt (i). //47//

Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ.
Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn (i). //48//

44. May the Universal Mechanic, unsurpassed in excellence, moving everywhere, investing the showerer aspirant with strength, full of abundant vigour, bestowing strength on the strong, give honour to the enlightened ones at the head of the sacrifice.(1)

45. The conservator of forests, being free from the bonds of formalities, and mixing with people like an enlightened pacifier, filling the belly of the aspirant with delicious offerings, makes the sacrifice enjoyable with sweets and butter. (1)

46. May the resplendent Lord, killer of the enemies of the weak and the meek, showerer of happiness, swift conqueror, behaving like a bull, as well as the enlightened ones, free from fear of death, rejoice and be merry with the offerings of butter.(1)

47. May the resplendent Self, radiant like sun, intrinsically vigorous, come to us for protection. May he, being praised here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force.(1)

48. May the resplendent Self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection, whether from far or near.(1)

आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥ ४९ ॥

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳ शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳ स्वस्ति नो मघवा धात्विन्द्रः ॥ ५० ॥

इन्द्रः सुत्रामा स्ववाँ२ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ ५१ ॥

तस्य वयꣳ सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ२ इन्द्रो अस्मे आराच्चिद् द्वेषः सनुतर्युयोतु ॥ ५२ ॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन् विं न पाशिनोऽति धन्वेव ताँ२ इहि ॥ ५३ ॥

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः ॥ ५४ ॥

Ā na indro haribhiryātvacchārvācīno' vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau (i). //49//

Trātāramindramavitāramindraṁ have have suhavaṁ śūramindram.

Hvayāmi śakraṁ puruhūtamindraṁ svasti no maghavā dhātvindraḥ (i). //50//

Indraḥ sutrāmā svavāñ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ.

Bādhatāṁ dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma (i). //51//

Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.

Sa sutrāmā svavāñ indro asme ārāccid dveṣaḥ sanutaryuyotu (i). //52//

Ā mandrairindra haribhiryāhi mayūraromabhiḥ. Mā tvā ke cinni yaman viṁ na pāśino' ti dhanveva tāñ ihi (i). //53//

Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ.
Sa na stuto vīravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ (i). //54//

49. May the resplendent Self, affectionately inclined to us, equipped with his vital faculties, come to us for our protection. He is the possessor of adamantine will-power, bounteous and powerful. He remains always with us to help in our benevolent noble deeds.(1)

50. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one, who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.(1)

51. May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way, and thereby give us rest and safety. And may we be the possessors of excellent posterity.(1)

52. May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those, who hate us.(1)

53. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacook. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares; pass them by quickly as travellers cross a desert.(1)

54. O resplendent Lord, showerer of blessings, bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle, and may you and your divine forces ever cherish us with blessings.(1)

समिद्धो अग्निरश्विना तप्तो घर्मो विराट् सुतः । दुहे धेनुः सरस्वती सोमꣳ शुक्रमिहेन्द्रियम् ॥५५॥
तनूपा भिषजा सुतेऽश्विनोभा सरस्वती । मध्वा रजाꣳसीन्द्रियमिन्द्राय पथिभिर्वहान् ॥ ५६ ॥
इन्द्रायेन्दुꣳ सरस्वती नराशꣳसेन नग्नहुम् । अधातामश्विना मधु भेषजं भिषजा सुते ॥ ५७ ॥
आजुह्वाना सरस्वतीन्द्रायेन्द्रियाणि वीर्यम् । इडाभिरश्विनाविषꣳ समूर्जꣳ सꣳ रयिं दधुः ॥५८॥
अश्विना नमुचेः सुतꣳ सोमꣳ शुक्रं परिस्रुता । सरस्वती तमाऽभरद्बर्हिषेन्द्राय पातवे ॥ ५९ ॥
कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः । इन्द्रो न रोदसी उभे दुहे कामान्त्सरस्वती ॥६०॥
उषासानक्तमश्विना दिवेन्द्रꣳ सायमिन्द्रियैः । सञ्जानाने सुपेशसा समञ्जाते सरस्वत्या ॥ ६१ ॥

पातं नो अश्विना दिवा पाहि नक्तꣳ सरस्वाति ।
दैव्या होतारा भिषजा पातमिन्द्रꣳ सचा सुते ॥ ६२ ॥

Samiddho agniraśvinā tapto gharmo virāṭ sutaḥ. Duhe dhenuḥ sarasvatī somaṁ śukramihendriyam (i). //55//

Tanūpā bhiṣajā sute'śvinobhā sarasvatī. Madhvā rajāṁsīndriyamindrāya pathibhirvahān (i). //56//

Indrāyenduṁ sarasvatī narāśaṁsena nagnahum. Adhātamaśvinā madhu bheṣajaṁ bhiṣajā sute (i). //57//

Ājuhvānā sarasvatīndrāyendriyāṇi vīryam. Iḍābhiraśvinā-viṣaṁ samūrjaṁ saṁ rayiṁ dadhuḥ (i). //58//

Aśvinā namuceḥ sutaṁ somaṁ śukram parisrutā. Sarasvatī tamā'bharad bārhiṣendrāya pātave (i). //59//

Kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśaḥ. Indro na rodasī ubhe duhe kāmāntsarasvatī (i). //60//

Uṣāsānaktamaśvinā divendraṁ sāyamindriyaiḥ. Sañjānāne supeśasā samañjāte sarasvatyā (i). //61//

Pātaṁ no aśvinā divā pāhi naktaṁ sarasvati.
Daivyā hotārā bhiṣajā pātamindraṁ sacā sute (i). //62//

55. O twin healers, the fire has been made blazing; the cauldron is heated; the sparkling cure-juice has been pressed out; and the divine Doctress, like a milch-cow, has poured here bright and invigorating cure-juice.(1)

56. When the cure-juice is pressed out both the healers, protectors of body and expert physicians, and the divine Doctress fill all the worlds with sweetness. They send new strength through the channels for the aspirant. (1)

57. When the cure-juice is pressed out for the aspirant, the divine Doctress and the twin healers, the two physicians, mix with it the yeast, much praised by men and turn it into a sweet medicine.(1)

58. When invoked, the divine Doctress and the twin healers bestow on the aspirant the keenness of the sense-organs, manly vigour, food, cattle, energy and riches.(1)

59. Through sacrifice, the twin healers and the divine Doctress give to the aspirant that sparkling cure-jice to drink, which has been pressed out and stored by the miser.(1)

60. May the twin healers, accompanied by both the divine Doctress and the resplendent Lord, fulfil the desires by opening magnificent and wide doors of the regions, the heaven and earth.(1)

61. The twin healers, beautiful of form, accordant with the divine Doctress, in the morning and at night, in the day and in the evening, confer strength on the aspirant.(1)

62. May you, O twin healers, protect us by day; may you, O divine Doctress, prbtect us by night. When the cure-juice is pressed out, may both of you, O physicians, the divine priests, protect the aspirant.(1)

तिस्रस्त्रेधा सरस्वत्यश्विना भारतीडा । तीव्रं परिस्रुता सोममिन्द्राय सुषुवुर्मदम् ॥ ६३ ॥
अश्विना भेषजं मधु भेषजं नः सरस्वती । इन्द्रे त्वष्टा यशः श्रियं रूपं-रूपमधुः सुते ॥६४॥
ऋतुथेन्द्रो वनस्पतिः शशमानः परिस्रुता । कीलालमश्विभ्यां मधु दुहे धेनुः सरस्वती ॥ ६५ ॥
गोभिर्न सोममश्विना मासरेण परिस्रुता । समधातं सरस्वत्या स्वाहेन्द्रे सुतं मधु ॥ ६६ ॥
अश्विना हविरिन्द्रियं नमुचेर्धिया सरस्वती । आ शुक्रमासुराद्वसु मघमिन्द्राय जभ्रिरे ॥ ६७ ॥
यमश्विना सरस्वती हविषेन्द्रमवर्धयन् । स बिभेद वलं मघं नमुचावासुरे सचा ॥ ६८ ॥
तमिन्द्रं पशवः सचाश्विनोभा सरस्वती । दधाना अभ्यनूषत हविषा यज्ञ इन्द्रियैः ॥ ६९ ॥
य इन्द्रं इन्द्रियं दधुः सविता वरुणो भगः । स सुत्रामा हविष्पतिर्यजमानाय सश्चत ॥ ७० ॥
सविता वरुणो दधद्यजमानाय दाशुषे । आदत्त नमुचेर्वसु सुत्रामा बलमिन्द्रियम् ॥ ७१ ॥

Tisrastredhā sarasvatyaśvinā bhāratīḍā. Tīvraṁ parisrutā somamindrāya suṣuvurmadam (i). //63//
Aśvinā bhesjaṁ madhu bheṣajaṁ naḥ sarasvatī. Indre tvaṣṭā yaśaḥ śriyaṁ rūpaṁ rūpamadhuḥ sute (i). //64//
Ṛtuthendro vanaspatiḥ śaśamānaḥ parisrutā. Kīlālamaś-vibhyāṁ madhu duhe dhenuḥ sarasvatī (i). //65//
Gobhirna somamaśvinā māsareṇa parisrutā. Samadhātaṁ sarasvatyā svahendre sutaṁ madhu (i). //66//
Aśvinā havirindriyaṁ namucerdhiyā sarasvatī. Ā śukramāsurādvasu maghamindrāya jabhrire (i). //67//
Yamaśvinā sarasvatī haviṣendramavardhayan. Sa bibheda valaṁ maghaṁ namucāvāsure sacā (i). //68//
Tamindraṁ paśavaḥ sacāśvinobhā sarasvatī. Dadhānā abhyanūṣata haviṣā yajña indriyaiḥ (i). //69//
Ya indra indriyaṁ dadhuḥ savitā varuṇo bhagaḥ.
Sa sutrāmā haviṣpatiryajamānāya saścata (i). //70//
Savitā varuṇo dadhad yajamānāya dāśuṣe. Ādatta namucervasu sutrāmā balamindriyam (i). //71//

63. May the twin healers, and the three—the speech, the discriminating intellect, and the culture—in three separate forms provide the aspirant with strong elating bliss.(1)

64. When the cure-juice is pressed out, the twin healers serve it to us as a sweet medicine; the divine Doctress offers it as a medicine; and the cosmic Moulder serves it to the aspirant in the form of fame, fortune and varying appearances.(1)

65. In due seasons, the Lord of vegetation, being praised, presses out the sweet beverage for the aspirant. The divine Doctress milks the cow for the twin healers.(1)

67. The twin healers and the divine Doctress, with their ingenuity, fetch unadulterated sacrificial supplies, strength, and bounteous wealth for the aspirant from the niggard.(1)

68. The aspirant, whom the twin healers and the divine Doctress support with sacrificial urge, breaks through the tremendous devilish force of addiction. (1)

69. Both the twin healers along with the divine Doctress as well as all the animals, praise the resplendent Lord at the sacrifice, offering Him oblations with their sense-organs. (1)

70. The manly vigour, which the inspirer Lord, the venerable Lord and the wealth-bestowing Lord, grant to the aspirant, may the good protector and the Lord of all offerings bestow that on this sacrificer. (1)

71. Good protector, the resplendent Lord, takes away wealth, strength and manly vigour from the tight-gripped miser; the inspirer, venerable Lord bestows all that on the sacrificer, who is generous in charities. (1)

वरुणः क्षत्रमिन्द्रियं भगेन सविता श्रियम् । सुत्रामा यशसा बलं दधाना यज्ञमाशत ॥ ७२ ॥
अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम् । हविषेन्द्रꣳ सरस्वती यजमानमवर्धयन् ॥ ७३ ॥
ता नासत्या सुपेशसा हिरण्यवर्तनी नरा । सरस्वती हविष्मतीन्द्र कर्मसु नोऽवत ॥ ७४ ॥
ता भिषजा सुकर्मणा सा सुदुघा सरस्वती । स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम् ॥ ७५ ॥
युवꣳ सुराममश्विना नमुचावासुरे सचा । विपिपानाः सरस्वतीन्द्रं कर्मस्वावत ॥ ७६ ॥
पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ७७ ॥
यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनय चारुमग्नये ॥ ७८ ॥

Varuṇaḥ kṣatramindriyaṁ bhagena savitā śriyam.
Sutrāmā yaśasā balaṁ dadhānā yajñamāśata (i). //72//

Aśvinā gobhirindriyam aśvebhirvīryaṁ balam. Haviṣendraṁ sarasvatī yajamānamavardhyan (i). //73//

Tā nāsatyā supeśasā hiraṇyavartanī narā. Sarasvatī haviṣmatīndra karmasu no' vata (i). //74//

Tā bhiṣajā sukarmaṇā sā sudughā sarasvatī. Sa vṛtrahā śatakraturindrāya dadhurindriyam (i). //75//

Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānāḥ sarasvatīndraṁ karmasvāvata (i). //76//

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ.
Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak (i). //77//

Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa āhutāḥ.
Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaya cārumagnaye (i). //78//

72. May the venerable Lord, bestowing strength for defending the weak, the inspirer Lord, bestowing wealth with grace, and the good protector, bestowing power with fame, attend this sacrifice. (1)

73. May the twin healers and the divine Doctress enhance the power of the aspirant, the sacrificer, with cattle, horses, keenness of sense-organs, mental power, physical strength and provisions. (1)

74. O resplendent Lord, may the twin healers, of beautiful appearance, endowed with human qualities and traversing the paths of gold, and the divine Doctress, provider of supplies, help us in our actions. (1)

75. Those two physicians, expert in their work, and the divine Doctress, liberal in giving, and the Lord, slayer of evil tendencies and busy in hundreds of actions, confer manly vigour on the aspirant. (1)

76. May you, O twin healers, and the Doctress divine, drink together the cure-juice, mixed with fermented beverage and assist the aspirant in his struggle against the wicked and unsocial elements.(1)

77. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the Speech divine always refresh you with praises. (1)

78. Develop friendly inclination in your heart towards the wise leader of people, to whom well-trained horses, bulls, oxen, good-tempered cows as well as rams have been offered and who enjoys sweet gruels and drinks cure-juice. (1)

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः ।
वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥ ७९ ॥
अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् । वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम् ॥ ८० ॥
गोमदू षु णासत्याश्वावद्यातमश्विना । वर्त्ती रुद्रा नृपाय्यम् ॥ ८१ ॥
न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशंसो मर्त्यो रिपुः ॥ ८२ ॥
ता न आ वोढमश्विना रयिं पिशङ्गसन्दृशम् । धिष्ण्या वरिवोविदम् ॥ ८३ ॥
पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥ ८४ ॥
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥ ८५ ॥
महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥ ८६ ॥

Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ.
Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantaṁ (i). //79//
Aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam.
Vācendro balenendrāya dedhurindriyam (i). //80//
Gomadū ṣu ṇāsatyāśvāvadyātamaśvinā. Varttī rudrā nṛpāyyam (i). //81//
Na yatparo nāntara ādadharṣad vṛṣaṇvasū. Duḥśaṁso martyo ripuḥ (i). //82//
Tā na ā voḍhamaśvinā rayiṁ piśaṅgasandṛśam. Dhiṣṇyā varivovidam (i). //83//
Pāvakā naḥ sarasvatī vājebhirvājinīvatī. Yajñaṁ vaṣṭu dhiyāvasuḥ (i). //84//
Codayitrī sūnṛtānāṁ cetantī sumatīnām. Yajñaṁ dadhe sarasvatī (i). //85//
Maho arṇaḥ sarasvatī pra cetayati ketunā. Dhiyo viśvā virājati (i). //86//

79. O fire divine, I have poured oblations in your mouth as the purified butter is poured into ladle and the cure-juice into mug. May you grant us wealth that brings power; bless us with good sons, and bestow upon us good and great fame. (1)

80. The twin healers with light gave vision to the aspirant; the Doctress divine with vital breath granted him the manly vigour; and the resplendent Lord, with speech and strength, invested him with power. (1)

81. O in-breaths and out-breaths, O breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place, where sense-organs are getting their enjoyments directly from natural sources. (1)

82. O showerer of wealth, grant us those riches, which neither distant nor near malevolent man or foe shall rob. (1)

83. May you, O resolute twins-divine, bring to us riches of various sorts, and wealth-begetting wealth. (1)

84. May the divine speech, the fountain-head of all faculties (mental and spiritual), purifier and bestower of knowledge, recompenser of worship, be the source of inspiration and accomplishment for all our organized benevolent acts. (1)

85. O divine speech, you inspire those, who delight in truth. You instruct them, who are diligent. Please assist us in our efforts to perform the organized sacred acts. (1)

86. This speech divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all, who are seekers of truth. (1)

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥ ८७ ॥
इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥ ८८ ॥
इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥ ८९ ॥
अश्विना पिबतां मधु सरस्वत्या सजोषसा । इन्द्रः सुत्रामा वृत्रहा जुषन्तां सोम्यं मधु ॥ ९० ॥

Indrāyāhi citrabhāno sutā ime tvāyavaḥ. Aṇvībhistanā pūtāsaḥ (i) //87//

Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ (i). //88//

Indrāyāhi tūtujāna upa brahmāṇi harivaḥ. Sute dadhiṣva naścanaḥ (i). //89//

**Aśvinā pibatāṁ madhu sarasvatyā sajoṣasā.
Indraḥ sutrāmā vṛtrahā juṣantāṁ somyaṁ madhu (i). //90//**

87. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. (1)

88. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. (1)

89. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and the senses. (1)

90. O twin healers, may both of you drink honey-sweet cure-juice accordant with the Doctress divine. May the resplendent Lord, protector, and slayer of nescience, receive from us sweet devotion. (1)

अथोत्तरविंशतिः ।

अथैकविंशोऽध्यायः ।

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥ १ ॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्युरुशꣳस मा न आयुः प्र मोषीः ॥ २ ॥

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेडो अव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषाꣳसि प्र मुमुग्ध्यस्मत् ॥ ३ ॥

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणꣳ रराणो वीहि मृडीकꣳ सुहवो न एधि ॥ ४ ॥

महीमू षु मातरꣳ सुव्रतानामृतस्य पत्नीमवसे हुवेम ।
तुविक्षत्रामजरन्तीमुरूचीꣳ सुशर्माणमदितिꣳ सुप्रणीतिम् ॥ ५ ॥

ATHAIKAVIMŚO' DHYĀYAḤ

Imaṁ me varuṇa śrudhī havamadyā ca mṛḍaya. Tvāmavasyurācake (i). //1//

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ.
Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ. (i). //2//

Tvaṁ no agne varuṇasya vidvān devasya heḍo ava yāsisīṣṭhāḥ.
Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṁsi pra mumugdhyasmat (i). //3//

Sa tvaṁ no agne' vamo bhavotī nediṣṭho asyā uṣaso uyuṣṭau.
Ava yakṣva no varuṇaṁ rarāṇo vīhi mṛḍīkaṁ suhavo na edhi (i). //4//

Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase huvema.
Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim (i). //5//

CHAPTER TWENTY-ONE

1. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. (1)

2. Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge, which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. (1)

3. O all-wise fire divine, avert from us the wrath of cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. (1)

4. May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. (1)

5. We invoke for protection the Earth, mother of the pious, sustainer of the truth, the great protectress, free from decay, full of attractions, granter of joys, undivided and an excellent creation. (1)

सुत्रामाणं पृथिवीं द्यामनेहसꣳ सुशर्माणमदितिꣳ सुप्रणीतिम् ।
दैवीं नावꣳ स्वरित्रामनागसमस्रवन्तीमा रुहेमा स्वस्तये ॥ ६ ॥

सुनावमा रुहेयमस्रवन्तीमनागसम् । शतारित्राꣳ स्वस्तये ॥ ७ ॥

आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम् । मध्वा रजाꣳसि सुक्रतू ॥ ८ ॥

प्र बाहवा सिसृतं जीवसे न आ नो गव्यूतिमुक्षतं घृतेन ।
आ मा जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा ॥ ९ ॥

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
जम्भयन्तोऽहिं वृकꣳ रक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः ॥ १० ॥

वाजे-वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥ ११ ॥

समिद्धो अग्निः समिधा सुसमिद्धो वरेण्यः । गायत्री छन्द इन्द्रियं त्र्यविर्गौर्वयो दधुः ॥ १२ ॥

Sutrāmāṇam pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim.
Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmāruhemā svastaye (i). //6//
Sunāvamāruheyamasravantīmanāgasam. Śatāritrāṁ svastaye (i). //7//
Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṁsi sukratū (i). //8//
Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtimukṣatam ghṛtena.
Ā mā jane śravayataṁ yuvānā śrutaṁ me mitrāvaruṇā havemā (i). //9//
Śaṁ no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ.
Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmadyuyavanna-mīvāḥ (i). //10//
Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ.
Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ (i). //11//
Samiddho agniḥ samidhā susamiddho vareṇyaḥ. Gāyatrī chanda indriyaṁ tryavirgaurvayo dadhuḥ (i). //12//

6. For our weal, may we embark on the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. (1)

7. For weal, may I embark on an excellent vessel, leak-proof, faultless and fitted with a hundred oars. (1)

8. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle the worlds with sweetness. (1)

9. May you stretch forth your arms for prolongation of our existence. May you bedew with water the pastures of our cattle. May I be worthy of honours amongst men. O ever-youthful cosmic Lord of light and warmth, hear these my invocations. (1)

10. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us. (1)

11. O horses (of the sun), wise, immortal and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied, go on the paths along which the enlightened ones travel. (1)

12. May Samiddha (i.e. the fire enkindled with wood), the excellent Agni (fire) made blazing (with purified butter), Gāyatrī metre and the eighteen months old steer bestow life and vigour (on the aspirant). (1)

तनूनपाच्छुचिव्रतस्तनूपाश्च सरस्वती । उष्णिहा छन्द इन्द्रियं दित्यवाड्गौर्वयो दधुः ॥ १३ ॥
इडाभिरग्निरीड्यः सोमो देवो अमर्त्यः । अनुष्टुप्छन्द इन्द्रियं पञ्चाविर्गौर्वयो दधुः ॥ १४ ॥
सुबर्हिरग्निः पूषण्वान्त्स्तीर्णबर्हिरमर्त्यः । बृहती छन्द इन्द्रियं त्रिवत्सो गौर्वयो दधुः ॥ १५ ॥
दुरो देवीर्दिशो महीर्ब्रह्मा देवो बृहस्पतिः । पङ्क्तिश्छन्द इहेन्द्रियं तुर्यवाड्गौर्वयो दधुः ॥ १६ ॥
उषे यह्वी सुपेशसा विश्वे देवा अमर्त्याः । त्रिष्टुप्छन्द इहेन्द्रियं पष्ठवाड्गौर्वयो दधुः ॥ १७ ॥
दैव्या होतारा भिषजेन्द्रेण सयुजा युजा । जगती छन्द इन्द्रियमनड्वान्गौर्वयो दधुः ॥ १८ ॥
तिस्र इडा सरस्वती भारती मरुतो विशः । विराट् छन्द इहेन्द्रियं धेनुर्गौर्न वयो दधुः ॥ १९ ॥
त्वष्टा तुरीपो अद्भुत इन्द्राग्नी पुष्टिवर्धना । द्विपदा छन्द इन्द्रियमुक्षा गौर्न वयो दधुः ॥ २० ॥

Tanūnapācchucivratastanūpāśca sarasvatī. Uṣṇihā chanda indriyaṁ dityavāḍ gaurvayo dadhuḥ (i). //13//
Iḍābhiragnirīḍyaḥ somo devo amartyaḥ. Anuṣṭup chanda indriyaṁ pañcāvirgaurvayo dadhuḥ (i). //14//
Subarhiragniḥ pūṣaṇvāntstīrṇabarhiramartyaḥ. Bṛhatī chanda indriyaṁ trivatso gaurvayo dadhuḥ (i). //15//
Duro devīrdiśo mahīrbrahmā devo bṛhaspatiḥ. Paṅktiśchanda ihendriyaṁ turyavāḍ gaurvayo dadhuḥ (i). //16//
Uṣe yahvī supeśasā viśve devā amartyāḥ. Triṣṭup chanda ihendriyaṁ paṣṭhavāḍ gaurvayo dadhuḥ (i). //17//
Daivyā hotārā bhiṣajendreṇa sayujā yujā. Jagatī chanda indriyamanaḍvān gaurvayo dadhuḥ (i). //18//
Tisra iḍā sarasvatī bhāratī maruto viśaḥ. Virāṭ chanda ihendriyaṁ dhenurgaurna vayo dadhuḥ (i). //19//
Tvaṣṭā turīpo adbhuta indrāgnī puṣṭivardhanā. Dvipadā chanda indriyamukṣā gaurna vayo dadhuḥ (i). //20//

13. May Tanūnapāt (i.e. never - decaying body), urging always to pious actions, and Sarasvatī (divine Doctress) that protects the body, Uṣṇik metre and the two years old steer bestow long life and vigour (on the aspirant). (1)

14. May Īḍya (i.e. worthy of praise), praiseworthy adorable Lord, and the immortal Soma (the blissful), Anuṣṭup metre and the thirty months old steer bestow long life and vigour (on the aspirant). (1)

15. May the Barhiḥ (i.e. sacred grass) with spread out tresses and the immortal Pūṣan (the nourisher), the Bṛhatī metre, and the three years old steer bestow long life and vigour (on the aspirant). (1)

16. May the Devīr-duraḥ (i.e. divine doors), mighty regions, and Bṛhaspati (Lord Supreme), the Lord of knowledge, the Paṅkti metre and the four years old bull bestow long life and vigour (on the aspirant). (1)

17. May the two Uṣas (i.e. dawns), beautiful in appearance and immortal Viṣvedevāḥ (all Nature's bounties), the Triṣṭup metre and a bull, capable of carrying burden bestow long life and vigour (on the aspirant). (1)

18. May the two Daivya-hotārā (two divine invokers), the two physicians and Indra (the resplendent), closely connected with each other, the Jagatī metre and the cart-drawing bullock bestow long life and vigour (on the aspirant). (1)

19. May the three, Iḍā (i.e. the divine intellect), Sarasvatī (i.e. the divine speech), and Bhāratī (i.e. the divine culture), and Maruts (the cloud-bearing winds) and Viśaḥ (the people), Virāṭ metre and the milch-cow bestow long life and vigour (on the aspirant). (1)

20. May Tvaṣṭṛ (i.e. divine sculptor or architect), quick-coming and wonderful, and Indrāgnī (the cloud and the fire), furtherers of nourishment, the Dvipada metre and the virile bull bestow long life and vigour (on the aspirant). (1)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम्। ककुप्छन्द इहेन्द्रियं वशा वेहद्वयो दधुः ॥ २१ ॥
स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं करत्। अतिच्छन्दा इन्द्रियं बृहदृषभो गौर्वयो दधुः ॥ २२ ॥
वसन्तेन ऋतुना देवा वसवस्त्रिवृता स्तुताः। रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः ॥ २३ ॥
ग्रीष्मेण ऋतुना देवा रुद्राः पञ्चदशे स्तुताः। बृहता यशसा बलꣳ हविरिन्द्रे वयो दधुः ॥ २४ ॥
वर्षाभिर्ऋतुनाऽऽदित्या स्तोमे सप्तदशे स्तुताः। वैरूपेण विशौजसा हविरिन्द्रे वयो दधुः ॥ २५ ॥
शारदेन ऋतुना देवा एकविꣳश ऋभवः स्तुताः। वैराजेन श्रिया श्रियꣳ हविरिन्द्रे वयो दधुः ॥२६॥
हेमन्तेन ऋतुना देवास्त्रिणवे मरुतः स्तुताः। बलेन शक्वरीः सहो हविरिन्द्रे वयो दधुः ॥ २७ ॥
शैशिरेण ऋतुना देवास्त्रयस्त्रिꣳशेऽमृता स्तुताः। सत्येन रेवतीः क्षत्रꣳ हविरिन्द्रे वयो दधुः ॥२८॥

Śamitā no vanaspatiḥ savitā prasuvan bhagam. Kakup chanda ihendriyaṁ vaśā vehadvayo dadhuḥ (i). //21//

Svāhā yajñaṁ varuṇaḥ sukṣatro bheṣajaṁ karat. Aticchandā indriyaṁ bṛhadṛṣabho gaurvayo dadhuḥ (i).//22//

Vasantena ṛtunā devā vasavastrivṛtā stutāḥ. Rathantareṇa tejasā havirindre vayo dadhuḥ (i). //23//

Grīṣmeṇa ṛtunā devā rudrāḥ pañcadaśe stutāḥ. Bṛhatā yaśasā balaṁ havirindre vayo dadhuḥ (i). //24//

Varṣābhirṛtunā"dityā stome saptadaśe stutāḥ. Vairūpeṇa viśaujasā havirindre vayo dadhuḥ (i). //25//

Sāradena ṛtunā devā ekaviṁśa ṛbhava stutāḥ. Vairājena śriyā śriyaṁ havirindre vayo dadhuḥ (i). //26//

Hemantena ṛtunā devāstriṇave maruta stutāḥ. Balena śakvarīḥ saho havirindre vayo dadhuḥ (i). //27//

Śaiśireṇa ṛtunā devāstrayastriṁśe'mṛtā stutāḥ. Satyena revatīḥ kṣatraṁ havirindre vayo dadhuḥ (i). //28//

21. May Vanaspatiḥ (i.e. Lord of vegetation), giving us joy, and Savitṛ (the impeller), bestower of prosperity, the Kakup metre and a barren cow bestow long life and vigour (on the aspirant). (1)

22. May Svāhākṛtis (i.e. the auspicious utterance *svāhā*), giving healing powers to sacrifice, and Varuṇa (the venerable Lord), the excellent protector, the Aticchandas metre and a huge and sturdy ox bestow long life and vigour (on the aspirant). (1)

23. In the Spring season, may the divine Vasus praised with the Trivṛt Stomas and the Rāthantara Sāmans, bestow lustre, supplies and long life on the aspirant. (1)

24. In the Summer season, may the divine Rudras, praised with the Pañcadaśa Stomas and with the Bṛhat Sāmans, bestow glory, strength, supplies and long life on the aspirant. (1)

25. In the Rainy season, may the Ādityas, praised with the Saptadaśa Stomas and with Vairūpa Sāmans, bestow subject people, vigour, supplies and long life on the aspirant. (1)

26. In the Autumn season, may the divine Ṛbhus, praised with the Ekviṁśa Stomas and with the Vairāj Sāmans, bestow splendour, supplies and long life on the aspirant. (1)

27. In the Winter season, may the divine Maruts, praised with Triṇava Stomas and with the Śakvarī Sāmans, bestow strength, endurance, supplies and long life on the aspirant. (1)

28. In the Frosty season, may the immortal bounties of Nature, praised with the Trayastriṁśa Stomas and with the Revatī Sāmans, bestow truth, ruling power, supplies and long life on the aspirant. (1)

होता यक्षत्समिधाऽग्निमिडस्पदेऽश्विनेन्द्रꣳ सरस्वतीमजो धूम्रो न गोधूमैः कुवलैर्भेषजं मधु शष्पैर्न तेज इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ २९ ॥

होता यक्षत्तनूनपात्सरस्वतीमविर्मेषो न भेषजं पथा मधुमता भरन्नश्विनेन्द्राय वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३० ॥

होता यक्षन्नराशꣳसं न नग्नहुं पतिꣳ सुरया भेषजं मेषः सरस्वती भिषग्रथो न चन्द्र्यश्विनोर्वपा इन्द्रस्य वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३१ ॥

होता यक्षदिडेडित आजुह्वानः सरस्वतीमिन्द्रं बलेन वर्धयन्नृषभेण गवेन्द्रियमश्विनेन्द्राय भेषजं यवैः कर्कन्धुभिर्मधु लाजैर्न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३२॥

होता यक्षद्बर्हिरूर्णम्रदा भिषङ्नासत्या भिषजाऽश्विनाऽश्वा शिशुमती भिषग्धेनुः सरस्वती भिषग्दुह इन्द्राय भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३३ ॥

Hotā yakṣat samidhā'gnimiḍaspade'śvinendraṁ sarasvatīmajo dhūmro na godhūmaiḥ kuvalairbheṣajaṁ madhu śaṣpairna teja indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //29//

Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na bheṣajaṁ pathā madhumatā bharannaśvinendrāya vīryaṁ badarairupavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //30//

Hotā yakṣannarāśaṁsaṁ na nagnahuṁ patiṁ surayā bheṣajaṁ meṣaḥ sarasvatī bhiṣagratho na candryasvinorvapā indrasya vīryaṁ badarairūpavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //31//

Hotā yakṣadiḍeḍita ājuhvānaḥ sarasvatīmindraṁ balena vardhayannṛṣabheṇa gavendriyamaśvinendrāya bheṣajaṁ yavaiḥ karkandhubhirmadhu lājairna māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //32//

Hotā yakṣadbarhirūrṇammradā bhiṣaṅnasatyā bhiṣaj-ā'śvinā' śvā śiśumatī bhiṣagdhenuḥ sarasvatī bhiṣagduha indrāya bheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //33//

29. At the place of sacrifice, let the priest offer oblations to the Samidhāgni (Samiddha) with kindling fuel and to the twin healers and to the divine Doctress; smoke-coloured goat, and wheat and jujube fruit make a good remedy; honey, with germinated grain, gives lustre and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

30. Let the priest offer oblations to Tanūnapāt, and the divine Doctress. An ewe and a ram are a good remedy. In a sweetly way the twin healers give manly vigour to the aspirant with jujube fruit, and *indra-yava* (Wrightia Antidysenterica) and germinated grains as remedy. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

31. Let the priest offer oblations to the Lord Narāśaṁsa (i.e. adored by all men). The yeast mixed with the fermented drink and the ram are the remedy. The divine Doctress and the golden chariot of the healers give manly vigour to the aspirant with fat, jujube fruit, *indra-yava* and the germinated grains. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

32. Let the priest offer oblations to Iḍa with holy hymns, invoking the divine Doctress. He exalts the aspirant with strength. The twin healers provide remedy to the aspirant with bulls and cows, barley and jujube fruit, roasted paddy and parched grain mixed with honey. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

33. Let the priest offer oblations to the Barhiṣ, soft as wool. The truth-abiding twin healers are the two physicians. The mare with a foal and a milch-cow also are physicians and the divine Doctress is also a physician, giving medicine to the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षद्दुरो दिशः कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिश इन्द्रो न रोदसी दुघे दुहे धेनुः सरस्वत्यश्विनेन्द्राय भेषजꣳ शुक्रं न ज्योतिरिन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३४ ॥

होता यक्षत्सुपेशसोषे नक्तं दिवाऽश्विना समञ्जाते सरस्वत्या त्विषिमिन्द्रे न भेषजꣳ श्येनो न रजसा हृदा श्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३५ ॥

होता यक्षद्दैव्या होतारा भिषजाऽश्विनेन्द्रं न जागृवि दिवा नक्तं न भेषजैः शूषꣳ सरस्वती भिषक्सीसेन दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३६ ॥

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपसो रूपमिन्द्रे हिरण्ययमश्विनेडा न भारती वाचा सरस्वती मह इन्द्राय दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३७ ॥

Hotā yakṣadduro diśaḥ kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśa indro na rodasī dughe duhe dhenuḥ sarasvatyaśvinendrāya bheṣajaṁ śukraṁ na jyotirindriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //34//

Hotā yakṣat supeśasoṣe naktaṁ divā'śvinā samañjāte sarasvatyā tviṣimindre na bheṣajaṁ śyeno na rajasā hṛdā śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //35//

Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendraṁ na jāgṛvi divā naktaṁ na bheṣajaiḥ śūṣaṁ sarasvatī bhiṣak sīsena duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //36//

Hotā yakṣattisro devīrna bheṣajaṁ trayastridhātavo' paso rūpamindre hiraṇyayamaśvineḍā na bhāratī vācā sarasvatī maha indrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaj (i). //37//

34. Let the priest offer oblations to the Duro-diśaḥ (i.e. the doors of the regions), resounding and wide-extending. The Duro-diśaḥ and the aspirant milk heaven and earth for the twin healers. The divine Doctress and the twin healers milk the cow as a medicine for the aspirant, giving manly vigour and brilliant lustre. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

35. Let the priest offer oblations to the two Uṣās, beautiful of form, who keep company with the twin healers and the divine Doctress day and night. They fill the hawk-like aspirant with lustre, light, spirit and splendour, with the medicine and rice-gruel. Let them enjoy milk, pressed out cure-juice, butter, and honey. O priest, offer oblations of melted butter. (1)

36. Let the priest offer oblations to the Daivya-Hotārā, (divine priests), to the twin healers and to the aspirant. The divine Doctress, keeping awake day and night, milks out strength and manly vigour for the aspirant with remedies prepared with lead. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

37. Let the priest offer oblations to the Tisro-devīḥ (three divinities), the three remedies, the three active elements, that put a golden form on the aspirant. Iḍā, Bhāratī and Sarasvatī (the insight, the culture and the vitality), with good speech, give to the aspirant greatness and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षत् सुरेतसमृषभं नर्यापसं त्वष्टारमिन्द्रमश्विना भिषजं न सरस्वतीमोजो न जूतिरिन्द्रियं वृको न रभसो भिषग् यशः सुरया भेषजꣳ श्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३८ ॥

होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुं भीमं न मन्युꣳ राजानं व्याघ्रं नमसाऽश्विना भामꣳ सरस्वती भिषगिन्द्राय दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३९॥
होता यक्षदग्निꣳ स्वाहाऽऽज्यस्य स्तोकानाꣳ स्वाहा मेदसां पृथक् स्वाहा छागमश्विभ्याꣳ स्वाहा मेषꣳ सरस्वत्यै स्वाहा ऋषभमिन्द्राय सिꣳहाय सहस इन्द्रियꣳ स्वाहाऽग्निं न भेषजꣳ स्वाहा सोममिन्द्रियꣳ स्वाहेन्द्रꣳ सुत्रामाणꣳ सवितारं वरुणं भिषजां पतिꣳ स्वाहा वनस्पतिं प्रियं पाथो न भेषजꣳ स्वाहा देवा आज्यपा जुषाणो अग्निर्भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ४० ॥

Hotā yakṣat suretasamṛṣabhaṁ naryāpasaṁ tvaṣṭāramindramaśvinā bhiṣajaṁ na sarasvatīmojo na jūtirindriyaṁ vṛko na rabhaso bhiṣag yaśaḥ surayā bheṣajaṁ śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //38//

Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ bhīmaṁ na manyuṁ rājānaṁ vyāghraṁ namasā'śvinā bhāmaṁ sarasvatī bhiṣagindrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i).//39//

Hotā yakṣadagniṁ svāhā" jyasya stokānāṁ svāhā medasāṁ pṛthak svāhā chāgamaśvibhyāṁ ṣvāhā meṣaṁ sarasvatyai svāha ṛṣabhamindrāya siṁhāya sahasa indriyaṁ svāhā'gniṁ na bheṣajaṁ svāhā somamindriyaṁ svāhendraṁ sutrāmāṇaṁ savītāraṁ varuṇaṁ bhiṣajām patiṁ svāhā vanaspatiṁ priyaṁ pātho na bheṣajaṁ svāhā devā ājyapā juṣāṇo agnirbheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //40//

38. Let the priest offer oblations to Tvaṣṭṛ, the prolific, the mighty, active for the benefit of men, and to the resplendent Lord, to the twin healers and to the divine Doctress. The physician, active as a wolf, gives power, speed, manly vigour and glory with splendour to the aspirant with fermented drink and rice-gruel as a medicine. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

39. Let the priest offer oblations to Vanaspati, seasoner of sacrificial material, performer of a hundred selfless actions, fierce and enthusiastic, shining like a tiger. With sacrificial offerings, let him adore the twin healers, full of ardour. The divine Doctress milks out manly vigour for the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

40. Let the priest offer oblations to Agni (fire) with the utterance of *svāhā*. Drops of melted butter; *svāhā*. Separately the drops of fatty oil; *svāhā*. A goat to the twin healers; *svāhā*. A ram to the divine Doctress; *svāhā*. A strong bull to the resplendent one; *svāhā*. Manly vigour to the courageous lion; *svāhā*. Fire and the remedy; *svāhā*. Cure-juice and manly vigour; *svāhā*. The resplendent one, the good protector, the impeller, the venerable, the lord of physicians; *svāhā*. The Lord of vegetation, pleasing food, the medicine; *svāhā*. The enlightened ones,enjoyers of melted butter, the adorable accepting the medicine; *svāhā*.Let them enjoy milk, pressed out cure-juice,butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षदश्विनौ छागस्य वपाया मेदसो जुषेताꣳ हविर्होतर्यज ।
होता यक्षत्सरस्वतीं मेषस्य वपाया मेदसो जुषताꣳ हविर्होतर्यज ।
होता यक्षदिन्द्रमृषभस्य वपाया मेदसो जुषताꣳ हविर्होतर्यज ॥ ४१ ॥

होता यक्षदश्विनौ सरस्वतीमिन्द्रꣳ सुत्रामाणमिमे सोमाः सुरामाणश्छागैर्न मेषैर्ऋषभैः सुताः शष्पैर्न तोक्मभिर्लाजैर्महस्वन्तो मदा मासरेण परिष्कृताः शुक्राः पयस्वन्तोऽमृताः प्रस्थिता वो मधुश्चुतस्तानश्विना सरस्वतीन्द्रः सुत्रामा वृत्रहा जुषन्ताꣳ सोम्यं मधु पिबन्तु मदन्तु व्यन्तु होतर्यज ॥ ४२ ॥

होता यक्षदश्विनौ छागस्य हविष आत्तामद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घस्तां नूनं घासे अज्राणां यवसप्रथमानाꣳ सुमत्क्षराणाꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करत एवाश्विना जुषेताꣳ हविर्होतर्यज ॥ ४३ ॥

Hotā yakṣadaśvinau chāgasya vapāyā medaso juṣetām̐ havirhotaryaja.
Hotā yakṣatsarasvatīṁ meṣasya vapāyā medaso juṣatām̐ havirhotaryaja.
Hotā yakṣadindramṛṣabhasya vapāyā medaso juṣatām̐ havirhotaryaja (i). //41//

Hoṭā yakṣadaśvinau sarasvatīmindraṁ sutrāmāṇamime somāḥ surāmāṇaśchāgairna meṣairṛṣabhaiḥ sutāḥ śaṣpairna tokmabhirlājairmahasvanto madā māsareṇa pariṣkṛtāḥ śukrāḥ payasvanto'mṛtāḥ prasthitā vo madhuścutastānaśvinā sarasvatīndraḥ sutrāmā vṛtrahā juṣantaṁ somyaṁ madhu pibantu madantu vyantu hotaryaja (i). //42//

Hotā yakṣadaśvinau chāgasya haviṣa āttāmadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā gṛbho ghastāṁ nūnaṁ ghāse ajrāṇām yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvāttānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādaṅgādavattānām karata evāśvinā juṣetām̐ havirhotaryaja (i). //43//

41. Let the priest offer oblations. May the twin healers employ the omentum and the marrow of a male-goat as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the divine Doctress employ the omentum and the marrow of a ram as a curing material. O priest, offer oblations.

Let the priest offer oblations. May the aspirant employ the omentum and the marrow of a strong bull as a curing material. O priest, offer oblations. (1)

42. Let the priest offer oblations to the twin healers, the divine Doctress and the resplendent one, the good protector. Here are your much pleasing cure-juices, along with goats, rams and bullocks, pressed with rich shoots, germinated corn and parched rice, joy-giving, adorned with cooked rice, refined, sparkling, mixed with milk, nectar-like, presented dripping honey. May the twin healers, the divine Doctress and the resplendent one, the good protector and the slayer of nescience, accept them and drink sweet cure-juice. May they be merry and enjoy. O priest, offer oblations. (1)

43. Let the priest offer oblations to the twin healers. May both of them enjoy today the sacred food prepared with the milk and butter taken from goats, before the malicious people come and before the hordes of snatching men arrive. May both of them eat the delicious foods in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle and from the shoulders and from the deepest parts as well. Thus with the portions, taken from each and every part, may these twin healers make their repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षत् सरस्वतीं मेषस्य हविष आवयदद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासे अज्राणां यवसप्रथमानांꣳ सुमत्क्षराणांꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करदेवंꣳ सरस्वती जुषतांꣳ हविर्होतर्यज ॥ ४४ ॥

होता यक्षदिन्द्रमृषभस्य हविष आवयदद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासे अज्राणां यवसप्रथमानांꣳ सुमत्क्षराणांꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करदेवमिन्द्रो जुषतांꣳ हविर्होतर्यज ।४५।

Hotā yakṣat sarasvatīm meṣasya haviṣa āvayadadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvattānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsāda-to'ṅgādaṅgādavāttānāṁ karadevam̐ sarasvatī juṣatām̐ havirhotaryaja (i). //44//

Hotā yakṣadindramṛṣabhasya haviṣa āvayadadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvāttānaṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsāda-to'ṅgādangādavattānāṁ karadevamindro juṣatām̐ havirhotaryaja (i). //45//

44. Let the priest offer oblations to Sarasvatī (the divine Doctress). May she enjoy today the sacred food prepared with the milk and butter taken from sheep, before the malicious people come and before the hordes of snatching men arrive. May she eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions, taken from each and every part, may the divine Doctress make her repast and enjoy the sacrificial food. O priest, offer oblations. (1)

45. Let the priest offer oblations to Indra (the resplendent one). May he enjoy today the sacred food prepared from the milk and butter taken from the cow, before the malicious people come and the hordes of snatching men arrive. May he eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken out from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions taken from each and every part, may the resplendent one make his repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षद्वनस्पतिमभि हि पिष्टतमया रभिष्ठया रशनयाधित । यत्राश्विनोश्छागस्य हविषः प्रिया धामानि यत्र सरस्वत्या मेषस्य हविषः प्रिया धामानि यत्रेन्द्रस्य ऋषभस्य हविषः प्रिया धामानि यत्राग्नेः प्रिया धामानि यत्र सोमस्य प्रिया धामानि यत्रेन्द्रस्य सुत्राम्णः प्रिया धामानि यत्र सवितुः प्रिया धामानि यत्र वरुणस्य प्रिया धामानि यत्र वनस्पतेः प्रिया पाथांसि यत्र देवानामाज्यपानां प्रिया धामानि यत्राग्नेर्होतुः प्रिया धामानि तत्रैतान्प्रस्तुत्येवोपस्तुत्येवोपावस्रक्षद्रभीयस इव कृत्वी करदेवं देवो वनस्पतिर्जुषतां हविर्होतर्यज ॥ ४६ ॥
होता यक्षदग्निं स्विष्टकृतमयाडग्निरश्विनोश्छागस्य हविषः प्रिया धामान्ययाट् सरस्वत्या मेषस्य हविषः प्रिया धामान्ययाडिन्द्रस्य ऋषभस्य हविषः प्रिया धामान्ययाडग्नेः प्रिया धामान्ययाट् सोमस्य प्रिया धामान्ययाडिन्द्रस्य सुत्राम्णः प्रिया धामान्ययाट् सवितुः प्रिया धामान्ययाड् वरुणस्य प्रिया धामान्ययाड् वनस्पतेः प्रिया पाथांस्ययाड् देवानामाज्यपानां प्रिया धामानि यक्षदग्नेर्होतुः प्रिया धामानि यक्षत् स्वं महिमानमायजतामेज्या इषः कृणोतु सो अध्वरा जातवेदा जुषतां हविर्होतर्यज ॥ ४७ ॥

Hotā yakṣad vanaspatimabhi hi piṣṭatamayā rabhiṣṭhayā raśanayādhita. Yatrāśvinośchāgasya haviṣaḥ priyā dhāmāni yatra sarasvatyā meṣasya haviṣaḥ priyā dhāmāni yatrendrasya ṛṣabhasya haviṣaḥ priyā dhāmāni yatrāgneḥ priyā dhāmāni yatra somasya priyā dhāmāni yatrendrasya sutrāmṇaḥ priyā dhāmāni yatra savituḥ priyā dhāmāni yatra varuṇasya priyā dhāmāni yatra vanaspateḥ priyā pāthāṁsi yatra devānāmājyapanāṁ priyā dhāmāni yatrāgnerhotuḥ priyā dhāmāni tatraitān prastutyevopastutyevopā-vasrakṣadhrabhīyasa iva kṛtvi karadevaṁ devo vanspatirjuṣatāṁ havirhotaryaja (i). //46//

Hotā yakṣadagniṁ sviṣṭakṛtamayāḍagniraśvinośchāgasya haviṣaḥ priyā dhāmānyayāṭ sarasvatyā meṣasya haviṣaḥ priyā dhāmānyayāḍindrasya ṛṣabhasya haviṣaḥ priyā dhāmānyayāḍagneḥ priyā dhāmānyayāṭ somasya priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā dhāmānyayāṭ savituḥ priyā dhāmānyayāḍ varuṇasya priyā dhāmānyayāḍ vanaspateḥ priyā pāthāṁsyayāḍ devānāmājyapānāṁ priyā dhāmāni yakṣadagnerhotuḥ priyā dhāmāni yakṣat svaṁ mahimānamāyajatāmejyā iṣaḥ kṛṇotu so adhvarā jātavedā juṣatāṁ havirhotaryaja (i). //47//

46. Let the priest offer oblations to the Lord of vegetation, wearing a beautiful and very strong girdle. There where the favourite stations of the twin healers as well as of the goat, their offering, are; where the favourite stations of the divine Doctress as well as of the ram, her offering, are; where the favourite stations of the resplendent one as well as of the bull, his offering, are; where the favourite stations of the adorable Lord are; where the favourite stations of the blissful Lord are; where the favourite stations of the resplendent Lord, the good protector, are; where the favourite stations of the impeller Lord are; where the favourite stations of the venerable Lord are; where the favourite places of the Lord of vegetation are; where the favourite stations of the enlightened ones, fond of drinking purified butter, are; where the favourite stations of the fire divine, the sacrificer, are; there let him present them praising and lauding, making them quick and strong. May the Lord of vegetation arrange thus and rejoice with our offerings. O priest, offer oblations. (1)

47. Let the priest offer oblations to the adorable Lord, the performer of good sacrifices. The adorable Lord visits the favourite stations of the twin healers and of the goat, their offering; visits the favourite stations of the divine Doctress and of the ram, her offering; visits the favourite stations of the resplendent one and of the bull, his offering. He visits the favourite stations of the adorable Lord; visits the favourite stations of the blissful Lord; visits the favourite stations of the resplendent Lord, the good protector; visits the favourite stations of the impeller Lord; visits the favourite stations of the venerable Lord; visits the favourite stations of the Lord of the vegetation; visits the tavourite stations of the enlightened ones, who are fond of drinking purified butter. He worships the favourite stations of the fire divine, the sacrificer; He worships His own granduer. Let him procure foods suitable for the sacrifice. May He, the omniscient, bring the sacrifice to successful completion and may He rejoice with our offerings. O priest, offer oblations. (1)

देवं बर्हिः सरस्वती सुदेवमिन्द्रे अश्विना ।
तेजो न चक्षुरक्ष्योर्बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ४८ ॥
देवीर्द्वारो अश्विना भिषजेन्द्रे सरस्वती ।
प्राणं न वीर्यं नसि द्वारो दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ४९ ॥
देवी उषासावश्विना सुत्रामेन्द्रे सरस्वती ।
बलं न वाचमास्य उषाभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५० ॥
देवी जोष्ट्री सरस्वत्यश्विनेन्द्रमवर्धयन् ।
श्रोत्रं न कर्णयोर्यशो जोष्ट्रीभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५१ ॥
देवी ऊर्जाहुती दुघे सुदुघेन्द्रे सरस्वत्यश्विना भिषजाऽवतः ।
शुक्रं न ज्योति स्तनयोराहुती धत्त इन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५२ ॥

Devaṁ barhiḥ sarasvatī sudevamindre aśvinā.
Tejo na cakṣurakṣyorbarhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //48//

Devīrdvāro aśvinā bhiṣajendre sarasvatī.
Prāṇaṁ na vīryaṁ nasi dvāro dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //49//

Devī uṣāsāvaśvinā sutrāmendre sarasvatī.
Balaṁ na vācamāsya uṣābhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //50//

Devī joṣṭrī sarasvatyaśvinendramavardhayan.
Śrotraṁ na karṇayoryaśo joṣṭrībhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //51//

Devī ūrjāhutī dughe sudughendre sarasvatyaśvinā bhiṣa-jā'vataḥ.
Śukraṁ na jyoti stanayorāhutī dhatta indriyaṁ vasuvane vasudheyasya vyantu yaja (i). //52//

48. The divine and the right divine Barhiṣ, the divine Doctress and the twin healers give to the aspirant the lustre and vision in his eyes, and through the Barhiṣ, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

49. The Devīr-Dvāraḥ, the two healers, ,the physicians, and the divine Doctress give to the aspirant breath and vigour in his nostrils and through the Dvāras, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

50. The two divine Uṣās, the twin healers, that are good protectors, and the divine Doctress give to the aspirant force and speech in his mouth and through two Uṣās, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

51. The divine Joṣṭrīs (sky and earth), the divine Doctress and the twin healers make the aspirant prosper; they put power of hearing as well as fame in his ears; and through Joṣṭrīs they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

52. The two divine Ūrjāhutis (offerings of delicious food), which are like well-yielding cows, the divine Doctress and the twin healers, protectors with medicines, put bright light in the breasts of the aspirant; through the two Āhutis, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवा देवानां भिषजा होताराविन्द्रमश्विना ।
वषट्कारैः सरस्वती त्विषिं न हृदये मतिꣳ होतृभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५३॥
देवीस्तिस्रस्तिस्रो देवीरश्विनेडा सरस्वती ।
शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५४ ॥
देव इन्द्रो नराशꣳसस्त्रिवरूथः सरस्वत्याश्विभ्यामीयते रथः ।
रेतो न रूपममृतं जनित्रमिन्द्राय त्वष्टा दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥ ५५ ॥
देवो देवैर्वनस्पतिर्हिरण्यपर्णो अश्विभ्याꣳ सरस्वत्या सुपिप्पल इन्द्राय पच्यते मधु ।
ओजो न जूतिर्ऋषभो न भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५६॥

Devā devānāṁ bhiṣajā hotārāvindramaśvinā.
Vaṣaṭkāraiḥ sarasvatī tviṣiṁ na hṛdaye matiṁ hotṛbhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //53//

Devīstisrastisro devīraśvineḍā sarasvatī.
Śūṣaṁ na madhye nābhyāmindrāya dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //54//

Deva indro narāśaṁsastrivarūthaḥ sarasvatyaśvibhyāmīyate rathaḥ.
Reto na rūpamamṛtaṁ janitramindrāya tvaṣṭā dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja (i). //55//

Devo devairvanaspatirhiraṇyaparṇo aśvibhyāṁ sarasvatyā supippala indrāya pacyate madhu.
Ojo na jūtirṛṣabho na bhāmaṁ vanaspatirno dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja (i). //56//

53. The Daivyā-Hotārā (the two divine priests), the physicians of the enlightened ones, the twin healers, and the divine Doctress with sacrificial *vaṣaṭ* offerings, put brilliance and wisdom in the heart of the aspirant through the Daivyā-Hotārā and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

54. The Tisro-devīs (the three divinities), the twin healers, Iḍā and Sarasvatī put stamina in the midst of the navel of the aspirant and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

55. The divine Narāśaṁsa (praised by men), the resplendent one, has got three regions; his chariot is driven by the twin healers and the divine Doctress. May Tvaṣṭṛ (the Universal Architect) bestow on the aspirant the seed and the form that is immortal as well as reproductive and the powers of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

56. The divine Vanaspati (Lord of vegetation) which has golden leaves and good fruit, along with the twin healers and the divine Doctress ripens sweet fruit for the aspirant. May the revered Vanaspati bestow on us ardour, speed, anger and power of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवं बर्हिर्वारितीनामध्वरे स्तीर्णमश्विभ्यामूर्णम्म्रदाः सरस्वत्या स्योनमिन्द्र ते सदः ।
ईशायै मन्युꣳ राजानं बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५७ ॥

देवो अग्निः स्विष्टकृद्देवान्यक्षद्यथायथꣳ होताराविन्द्रमश्विना वाचा वाचꣳ सरस्वतीमग्निꣳ सोमꣳ स्विष्टकृत् स्विष्ट इन्द्रः सुत्रामा सविता वरुणो भिषगिष्टो देवो वनस्पतिः स्विष्टा देवा आज्यपाः स्विष्टो अग्निरग्निना होता होत्रे स्विष्टकृद्यशो न दधदिन्द्रियमूर्जमपचितिꣳ स्वधां वसुवने वसुधेयस्य व्यन्तु यज ॥ ५८ ॥

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन् पुरोडाशान् बध्नन्नश्विभ्यां छागꣳ सरस्वत्यै मेषमिन्द्राय ऋषभꣳ सुन्वन्नश्विभ्याꣳ सरस्वत्या इन्द्राय सुत्राम्णे सुरासोमान् ॥ ५९ ॥

Devaṁ barhirvāritīnāmadhvare stīrṇamasvibhyāmūrṇam-mradāḥ sarasvatyā syonamindra te sadaḥ. Īśāyai manyuṁ rājānaṁ barhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //57//

Devo agniḥ sviṣṭakṛd devān yakṣadyathāyathaṁ hotārāvindramaśvinā vācā vācaṁ sarasvatīmagniṁ somaṁ sviṣṭakṛt sviṣṭa indraḥ sūtrāamā savitā varuṇo bhiṣagiṣṭo devo vanaspatiḥ sviṣṭā devā ājyapāḥ sviṣṭo agniragninā hotā hotre sviṣṭakṛdyaśo na dadhadindriyamūrjamapacitiṁ svadhāṁ vasuvane vasudheyasya vyantu yaja (i). //58//

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacan paktīḥ pacan puroḍāśān badhnannaśvibhyāṁ chāgaṁ sarasvatyai meṣamindrāya ṛṣabhaṁ sunvannaśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāsomān (i). //59//

57. O aspirant, may the divine Barhiṣ (sacred grass), soft as wool, spread out by the divine Doctress and the twin healers at the place of the sacrifice, be a comfortable seat for you. Through the Barhiṣ, they put the raging anger in you for dominance over others and give you manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

58. Agni (the adorable leader), and the Sviṣṭakṛt-devas (performers of pleasing actions), entertain the enlightened ones, as is due and proper for each—the two divine priests, the resplendent self and the twin healers; with pleasing speech, he reciprocates the good speech of the divine Doctress, of the adorable leader and of the pacifier and of the Sviṣṭakṛt. The good protector, the resplendent self, the impeller, the venerable, and the physicians are entertained; the sporting Vanaspati (Lord of vegetation) is entertained; the enlightened ones, fond of drinking purified butter, have been entertained; the adorable leader has worshipped well the adorable Lord; the cosmic priest has bestowed on the priest, performer of good actions, fame, strength, vigour, honour, and food supplies. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

59. Today this sacrificer has chosen the adorable Lord as his priest, and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the twin healers, a ram for the divine Doctress, and a bull for the resplendent self; and he has pressed out fermented cure-juices for the twin healers, the divine Doctress and resplendent self, the good protector. (1)

सूपस्था अद्य देवो वनस्पतिरभवदश्विभ्यां छागेन सरस्वत्यै मेषेणेन्द्राय ऋषभेणाक्षँस्तान् मेदस्तः प्रति पचताऽगृभीषतावीवृधन्त पुरोडाशैरपुरश्विना सरस्वतीन्द्रः सुत्रामा सुरासोमान् ॥ ६० ॥
त्वामद्य ऋष आर्षेय ऋषीणां नपादवृणीतायं यजमानो बहुभ्य आ सङ्गतेभ्य एष मे देवेषु वसु वार्यायक्ष्यत इति ता या देवा देव दानान्यदुस्तान्यस्मा आ च शास्वा च गुरस्वेषितश्च होतरसि भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहि ॥ ६१ ॥

Sūpasthā adya devo vanaspatirabhavadaśvibhyāṁ chāgena saravatyai meṣeṇendrāya ṛṣabheṇākṣaṅstān medastaḥ prati pacatāgṛbhīṣatāvīvṛdhanta puroḍāśairapuraśvinā sarasvatīndraḥ sutrāmā surāsomān (i). //60//

Tvāmadya ṛṣa ārṣeya ṛṣīṇāṁ napādavṛṇītāyaṁ yajamāno bahubhya ā saṅgatebhya eṣa me deveṣu vasu vāryāyakṣyata iti tā yā devā deva dānānyadustānyasmā ā ca śāsvā ca gurasveṣitaśca hotarasi bhadravācyāya preṣito mānuṣaḥ sūktavākāya sūktā brūhi (i). //61//

60. The Lord of Vegetation today has done good service to the twin healers with the goat, to the divine Doctress with the ram and to the resplendent self with the bull. The twin healers, the divine Doctress and the resplendent self have taken these offerings, cooked with butter, and eaten their fill and have grown strong: and they have drunk the fermented cure-juice. (1)

61. O seer, son of a seer, grandson of a seer, today this sacrificer has chosen you for the many, who have assembled, with the idea that this one will win for me the choicest treasures from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you make good utterances. (1)

अथ द्वाविंशोऽध्यायः ।

तेजोऽसि शुक्रममृतमायुष्पा आयुर्मे पाहि ।
देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामा ददे ॥ १ ॥

इमामगृभ्णन् रशनामृतस्य पूर्व आयुषि विदथेषु कव्या ।
सा नो अस्मिन्त्सुत आ बभूव ऋतस्य सामन्त्सरमारपन्ती ॥ २ ॥

अभिधा असि भुवनमसि यन्ताऽसि धर्ता । स त्वमग्निं वैश्वानरं सप्रथसं गच्छ स्वाहाकृतः ॥ ३ ॥

स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासम् ।
तं बधान देवेभ्यः प्रजापतये तेन राध्नुहि ॥ ४ ॥

ATHA DVĀVIṀŚO' DHYĀYAḤ

Tejo'si śukramamṛtamāyuṣpā āyurme pāhi (i).
Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāmadade (ii). //1//

Imāmagṛbhṇan raśanāmṛtasya pūrva āyuṣi vidatheṣu kavyā. Sā no asmintsuta ā babhūva ṛtasya sāmantsaramārapantī (i). //2//

Abhidhā asi bhuvanamasi yantā'si dhartā. Sa tvamagniṁ vaiśvānaraṁ saprathasaṁ gaccha svāhākṛtaḥ (i). //3//

Svagā tvā devebhyaḥ prajāpataye (i) brahmannaśvaṁ bhantsyāmi devebhyaḥ prajāpataye tena rādhyāsam (ii). Taṁ badhāna devebhyaḥ prajāpataye tena rādhnuhi (iii). //4//

CHAPTER TWENTY-TWO

1. (O fire divine), you are lustre, bright and immortal, preserver of life; may you preserve my life. (1) At the impulsion of the Creator Lord, I take you with arms of the healers and with hands of the nourisher. (2)

2. This is the girdle of truth, worn by the sages of the earliest ages in the sacrifices. She, the same, has appeared again at this sacrifice of ours resounding the hymn of truth and knowledge. (1)

3. O fire divine, you are praised by all. You are the shelter. You are the controller. You are the support. Now, consecrated by offerings, may you go to the vaster fire, benefactor of all men. (1)

4. O fire, you move at your will for the enlightened ones and for the Lord of creatures. (1) Now, for the sake of the enlightened ones and the Lord of creatures I shall put in discipline the fast-moving defence forces. May I prosper thereby. (2) May you put them in discipline for the enlightened ones and the Lord of creatures, and prosper. (3)

प्रजापतये त्वा जुष्टं प्रोक्षामी—न्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामि वायवे त्वा जुष्टं प्रोक्षामि
विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि ।
यो अर्वन्तं जिघांसति तमभ्यमीति वरुणः । परो मर्तः परः श्वा ॥ ५ ॥

अग्नये स्वाहा सोमाय स्वाहा ऽपां मोदाय स्वाहा सवित्रे स्वाहा वायवे स्वाहा
विष्णवे स्वाहे—न्द्राय स्वाहा बृहस्पतये स्वाहा मित्राय स्वाहा वरुणाय स्वाहा ॥६॥

हिङ्काराय स्वाहा हिङ्कृताय स्वाहा क्रन्दते स्वाहा ऽवक्रन्दाय स्वाहा प्रोथते स्वाहा
प्रप्रोथाय स्वाहा गन्धाय स्वाहा घ्राताय स्वाहा निविष्टाय स्वाहो—पविष्टाय स्वाहा
सन्दिताय स्वाहा वल्गते स्वाहा ऽऽसीनाय स्वाहा शयानाय स्वाहा स्वपते स्वाहा
जाग्रते स्वाहा कूजते स्वाहा प्रबुद्धाय स्वाहा विजृम्भमाणाय स्वाहा विचृत्ताय स्वाहा
संहानाय स्वाहो—पस्थिताय स्वाहा ऽऽयनाय स्वाहा प्रायणाय स्वाहा ॥ ७ ॥

Prajāpataye tvā juṣṭaṁ prokṣāmī-(i) ndrāgnibhyāṁ tvā juṣṭaṁ prokṣāmi (ii) vāyave tvā juṣṭaṁ prokṣāmi (iii) viśvebhyastvā devebhyo juṣṭaṁ prokṣāmi (iv) sarvebhyastvā devebhyo juṣṭaṁ prokṣāmi (v).
Yo arvantaṁ jighāṁsati tamabhyamīti varuṇaḥ (vi). Paro martaḥ paraḥ śvā (vii). //5//

Agnaye svāhā (i) somāya svāhā- (ii)' pām modāya svāhā (iii) savitre svāhā (iv) vāyave svāhā (v) viṣṇave svāhe-(vi) ndrāya svāhā (vii) bṛhaspataye svāhā (viii) mitrāyā svahā (ix) varuṇāya svāhā (x). //6//

Hiṅkārāya svāhā (i) hiṅkṛtāya svāhā (ii) krandate svāhā-(iii)'vakrandāya svāhā (iv) prothate svāhā (v) praprothāya svāhā (vi) gandhāyā svāhā (vii) ghrātāya svāhā (viii) niviṣṭāya svāho-(ix) paviṣṭāya svāhā (x) sanditāya svāhā (xi) valgate svāhā-(xii) "sīnāya svāhā (xiii) śayānāya svāhā (xiv) svapate svāhā (xv) jāgrate svāhā (xvi) kūjate svāhā (xvii) prabuddhāya svāhā (xviii) vijṛmbhamāṇāya svāhā (xix)vicṛttāya svāhā (xx) saṁhānāya svāho- (xxi) pasthitāya svāhā-(xxii) "yanāya svāhā (xxiii) prāyaṇāya svāhā (xxiv). //7//

5. I sprinkle you, who are pleasing to the Lord of creatures. (1) I sprinkle you, who are pleasing to the clouds as well as to the fire. (2) I sprinkle you, who are pleasing to the wind. (3) I sprinkle you, who are pleasing to all the bounties of Nature. (4) I sprinkle you, who are pleasing to all the enlightened ones. (5) The venerable Lord smites him, who wants to harm an aspirant moving forward. (6) May the man keep away; may the dog keep away. (7)

6. *Svāhā* to the adorbale Lord. (1) *Svāhā* to the blissful Lord. (2) *Svāhā* to the joy-giving water. (3) *Svāhā* to the impeller Lord. (4) *Svāhā* to the purifying Lord. (5) *Svāhā* to the pervading Lord. (6) *Svāhā* to the resplendent Lord. (7) *Svāhā* to the Lord Supreme. (8) *Svāhā* to the friendly Lord. (9) *Svāhā* to the venerable Lord. (10)

7. *Svāhā* to *the hiṅ* sound. (1) *Svāhā* to him, that has made *hiṅ* sound. (2) *Svāhā* to the crying. (3) *Svāhā* to the low crying. (4) *Svāhā* to the snorting. (5) *Svāhā* to the loud snorts. (6) *Svāhā* to the smell. (7) *Svāhā* to him, that smells. (8) *Svāhā* to him, that enters. (9) *Svāhā* to him, that sits down. (10) *Svāhā* to him, that is departing. (11) *Svāhā* to him, that is walking. (12) *Svāhā* to him, that is seated. (13) *Svāhā* to him, that is lying down. (14) *Svāhā* to him, that is sleeping. (15) *Svāhā* to him, that is awake. (16) *Svāhā* to him, that is making sweet low sounds. (17) *Svāhā* to him, that is aroused. (18) *Svāhā* to him, that is yawning. (19) *Svāhā* to him, that is outshining. (20) *Svāhā* to him, that is crouching. (21) *Svāhā* to him, that is standing by. (22) *Svāhā* to him, that is going. (23) *Svāhā* to him, that is going extremely well. (24)

यते स्वाहा धावते स्वाहो द्द्रावाय स्वाहो द्द्रुताय स्वाहा शूकाराय स्वाहा
शूकृताय स्वाहा निषण्णाय स्वाहोत्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा
विवर्तमानाय स्वाहा विवृत्ताय स्वाहा विधून्वानाय स्वाहा विधूताय स्वाहा
शुश्रूषमाणाय स्वाहा शृण्वते स्वाहे क्षमाणाय स्वाहे क्षिताय स्वाहा
वीक्षिताय स्वाहा निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत् पिबति तस्मै स्वाहा
यन्मूत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा कृताय स्वाहा ॥ ८ ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ९ ॥

हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥ १० ॥

देवस्य चेततो महीं प्र सवितुर्हवामहे । सुमतिं सत्यराधसम् ॥ ११ ॥

सुष्टुतिं सुमतीवृधो रातिं सवितुरीमहे । प्र देवाय मतीविदे ॥ १२ ॥

रातिं सत्पतिं महे सवितारमुप ह्वये । आसवं देववीतये ॥ १३ ॥

Yate svāhā (i) dhāvate svāho- (ii) ddrāvāya svāho- (iii) ddrutāya svāhā (iv) śūkārāya svāhā (v) śūkṛtāya svāhā (vi) niṣaṇṇāya svāho-(vii) tthitāya svāhā (viii) javāya svāhā (ix) balāya svāhā (x) vivartamānāya svāhā (xi) vivṛttāya svāhā (xii) vidhūnvānāya svāhā (xiii) vidhūtāya svāhā (xiv) śuśrūṣamāṇāya svāhā (xv) śṛṇvate svāhe-(xvi) kṣamāṇāya svāhe-(xvii) kṣitāya svāhā (xviii) vīkṣitāya svāhā (xix) nimeṣāya svāhā (xx) yadatti tasmai svāhā (xxi) yat pibati tasmai svāhā (xxii) yanmūtraṁ karoti tasmai svāhā (xxiii) kurvate svāhā (xxiv) kṛtāya svāhā (xxv). //8//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //9//

Hiraṇyapāṇimūtaye savitāramupa hvaye. Sa cettā devatā padam (i). //10//

Devasya cetato mahīṁ pra saviturhavāmahe. Sumatiṁ satyarādhasam (i). //11//

Suṣṭutiṁ sumatīvṛdho rātiṁ savitutīmahe. Pra devāya matīvide (i). //12//

Rātiṁ satpatiṁ mahe savitāramupa hvaye. Āsavaṁ devavītaye (i). //13//

8. *Svāhā* to him, that is walking. (1) *Svāhā* to him, that is running. (2) *Svāhā* to jumping up. (3) *Svāhā* to him, that has jumped up. (4) *Svāhā* to the shoo sound. (5) *Svāhā* to him, that has made the shoo sound. (6) *Svāhā* to him, that is sitting down. (7) *Svāhā* to him, that has stood up. (8) *Svāhā* to the speed. (9) *Svāhā* to the strength. (10) *Svāhā* to him, that is rolling. (11) *Svāhā* to him, that has finished rolling. (12) *Svāhā* to him, that is shaking himself. (13) *Svāhā* to him, that has shaken himself. (14) *Svāhā* to him, that is trying to listen. (15) *Svāhā* to him, that is listening. (16) *Svāhā* to him, that is trying to see. (17) *Svāhā* to him, that is seen by others. (18) *Svāhā* to him, that has been seen minutely by others. (19) *Svāhā* to him, that blinks. (20) *Svāhā* to him, that eats. (21) *Svāhā* to him, that drinks. (22) *Svāhā* to him, that urinates. (23) *Svāhā* to him, that acts. (24) *Svāhā* to him, that has finished actions. (25)

9. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

10. For preservation, I invoke the divine Creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. (1)

11. We hereby invoke the immense grace of the awakener and the impeller Lord; the grace, that is the true wealth. (1)

12. For praise and gifts, we beg the divine impeller Lord, who strengthens our good intentions, and knows our all the intentions as well. (1)

13. I invoke and praise the impeller Lord, who is the true bestower, good master and delighter, for the well-being of the enlightened ones. (1)

देवस्य सवितुर्मतिमासवं विश्वदेव्यम् । धिया भगं मनामहे ॥ १४ ॥
अग्निꣳ स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ॥ १५ ॥
स हव्यवाडमर्त्य उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥ १६ ॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ२ आ सादयादिह ॥ १७ ॥
अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः । गोजीरया रꣳहमाणः पुरन्ध्या ॥ १८ ॥
विभूर्मात्रा प्रभूः पित्राऽश्वोऽसि हयोऽस्यत्योऽसि मयोऽस्यर्वाऽसि सप्तिरसि वाज्यसि वृषाऽसि नृमणा असि । ययुर्नामाऽसि शिशुर्नामाऽस्यादित्यानां पत्वाऽन्विहि देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षते—ह रन्ति—रिह रमतामिह धृति—रिह स्वधृतिः स्वाहा ।१९।

Devasya saviturmatimāsavaṁ viśvadevyam. Dhiyā bhagaṁ manāmahe (i). //14//

Agniṁ stomena bodhaya samidhāno amartyam. Havyā deveṣu no dadhat (i). //15//

Sa havyavāḍamartya uśigdūtaścanohitaḥ. Agnirdhiyā samṛṇvati (i). //16//

Agniṁ dūtam puro dadhe havyavāhamupa bruve. Devāñ ā sādayādiha (i). //17//

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā (i). //18//

Vibhūramātrā prabhūḥ pitrā' śvo' si hayo' syatyo' si mayo'syarvā'si saptirasi vājyasi vṛṣā' si nṛmaṇā asi. Yayurnāmā' si śiśurnāmā'syādityānām patvā' nvihi (i) devā āśāpālā etaṁ devebhyo' śvam medhāya prokṣitaṁ rakṣate- (ii) ha ranti-(iii) riha ramatām(iv) iha dhṛti-(v) riha svadhṛtiḥ svāhā (vi). //19//

14. The grace of the impeller Lord, that bestows bliss on all the enlightened ones, we think to be a big fortune. (1)

15. Awaken the immortal fire divine with praises, so that being enkindled may he convey our offerings to the enlightened ones. (1)

16. The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment, and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. (1)

17. I establish to the fire divine the foremost status of the messenger. I adore him as the bearer of the oblations; may he inspire Nature's bounties to occupy their functional places. (1)

18. O purifier Lord, you have created the sun with your might for lifting water (in the space), that in its turn hastens in large streams for sustaining the life of animals. (1)

19. O horse, majestic through mother and mighty through father, you are a swift runner *(aśvaḥ)*; You are a courser *(hayaḥ)*; you are ever-moving *(atyaḥ)*; you are a pleasure *(mayah)*; you are a racer *(arvā)*; you are a draft horse *(saptiḥ)*; you are a strong horse *(vajī)*; you are a stallion *(vṛṣā)*; you are kind to man *(nṛmaṇas)*; you are *yayu* (fond of running) by name; you are *śiśu* (baby) by name. May you follow the path of the suns. (1) O bounties of Nature, warders of quarters, may you protect this horse, besprinkled for sacrifice. (2) Here is pleasure. (3) May you delight here. (4) May here be satisfaction for you. (5) May here be satisfaction for oneself. *Svāhā*. (6)

काय स्वाहा कस्मै स्वाहा कतमस्मै स्वाहा स्वाहाऽऽधिमाधीताय
स्वाहा मनः प्रजापतये स्वाहा चित्तं विज्ञातायादित्यै स्वाहा ऽदित्यै मह्यै स्वाहा
ऽदित्यै सुमृडीकायै स्वाहा सरस्वत्यै स्वाहा सरस्वत्यै पावकायै स्वाहा
सरस्वत्यै बृहत्यै स्वाहा पूष्णे स्वाहा पूष्णे प्रपथ्याय स्वाहा
पूष्णे नरन्धिषाय स्वाहा त्वष्ट्रे स्वाहा त्वष्ट्रे तुरीपाय स्वाहा त्वष्ट्रे पुरुरूपाय स्वाहा
विष्णवे स्वाहा विष्णवे निभूयपाय स्वाहा विष्णवे शिपिविष्टाय स्वाहा ॥ २० ॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् । विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥२१॥

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो
जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य
यजमानस्य वीरो जायतां निकामे-निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां
योगक्षेमो नः कल्पताम् ॥ २२ ॥

Kāya svāhā (i) kasmai svāhā (ii) katamasmai svāhā (iii) svāhā"dhimādhītāya (iv) svāhā manaḥ prajāpataye (v) svāhā cittaṁ vijñātāyā- (vi) dityai svāhā-(vii) 'dityai mahyai svāhā-(viii) 'dityai sumṛḍikāyai svāhā (ix) sarasvatyai svāhā (x) sarasvatyai pāvakāyai svāhā (xi) sarasvatyai bṛhatyai svāhā (xii) pūṣṇe svāhā (xiii) pūṣṇe prapathyāya svāhā (xiv) pūṣṇe narandhiṣāya svāhā (xv) tvaṣṭre svāhā (xvi) tvaṣṭre turīpāya svāhā (xvii) tvaṣṭre pururūpāya svāhā (xviii) viṣṇave svāhā (xix) viṣṇave nibhūyapāya svāhā (xx) viṣṇave śipiviṣṭāya svāhā (xxi). //20//

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā (i). //21//

Ā brahman brāhmaṇo brahmavarcasī jāyatām ā rāṣṭre rājanyaḥ śūra iṣavyo' tivyādhī mahāratho jāyatāṁ dogdhrī dhenurvoḍhānaḍvān āśuḥ saptiḥ purandhiryoṣā jiṣṇū ratheṣṭhāḥ sabheyo yuvāsya yajamānasya vīro jāyatāṁ nikāme nikāme naḥ parjanyo varṣatu phalavatyo na oṣadhayaḥ pacyantāṁ yogakṣemo naḥ kalpatām (i). //22//

20. *Svāhā* to the Lord of bliss. (1) *Svāhā* to the bliss personified. (2) *Svāhā* to the highest bliss. (3) *Svāhā* to him, who has been enkindled. (4) *Svāhā* to the Lord of creatures, who knows the mind. (5) *Svāhā* to one, that knows the thought thoroughly. (6) *Svāhā* to the Eternity. (7) *Svāhā* to the mighty Eternity. (8) *Svāhā* to the Eternity, the bestower. (9) *Svāhā* to the divine speech. (10) *Svāhā* to the purifying speech. (11) *Svāhā* to the great speech. (12) *Svāhā* to the nourisher. (13) *Svāhā* to the nourisher, the guide. (14) *Svāhā* to the nourisher, the strengthener of men. (15) *Svāhā* to the universal Architect. (16) *Svāhā* to the speedy universal Architect. (17) *Svāhā* to the multiform universal Architect. (18) *Svāhā* to the sacrifice. (19) *Svāhā* to the sacrifice, the sure protector. (20) *Svāhā* to the sacrifice imbibed within all the creatures. (21)

21. Let all the mortals desire the company of the Creator Lord, our leader. All the people beg Him for riches. Let you also approach the glorious Lord for nourishment. (1)

22. O Lord Supreme, may our intellectuals be imbued with the highest moral values; may our nation have warriors, brave, skilled in shooting, free from diseases whatsoever, and fierce and undaunted fighters; may the cows be rich in milk, the oxen good at carrying, the horses swift of speed, and the women full of cultural accomplishments: may this householder be blessed with a son, who, desirous of conquests, be always in the forefront and be well-versed in parliamentary manners, as well as be youthful; may the cloud bring rain as and when we desire; may our fruitful harvests ripen; bestow on us, O Lord, power of acquisition and preservation of riches. (1)

प्राणाय स्वाहाऽपानाय स्वाहा व्यानाय स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा वाचे स्वाहा मनसे स्वाहा ॥ २३ ॥

प्राच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा दक्षिणायै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा प्रतीच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहोदीच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहोर्ध्वायै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहाऽवाच्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा ॥२४॥

अद्भ्यः स्वाहा वार्भ्यः स्वाहोदकाय स्वाहा तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहाऽर्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ २५ ॥

वाताय स्वाहा धूमाय स्वाहाऽभ्राय स्वाहा मेघाय स्वाहा विद्योतमानाय स्वाहा स्तनयते स्वाहाऽवस्फूर्जते स्वाहा वर्षते स्वाहाऽववर्षते स्वाहोग्रं वर्षते स्वाहा शीघ्रं वर्षते स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा प्रुष्णते स्वाहा शीकायते स्वाहा प्रुष्वाभ्यः स्वाहा ह्रादुनीभ्यः स्वाहा नीहाराय स्वाहा ॥ २६ ॥

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii) cakṣuṣe svāhā (iv) śrotāya svāhā (v) vāce svāhā (vi) manase svāhā (vii). //23//

Prācyai diśe svāhā- (i) 'rvācyai diśe svāhā (ii) dakṣiṇāyai diśe svāhā- (iii) 'rvācyai diśe svāhā (iv) pratīcyai diśe svāhā- (v) 'rvācyai diśe svāho- (vi) dīcyai diśe svāhā- (vii) 'rvācyai diśe svāho-(viii) rdhvāyai diśe svāhā- (ix) 'rvācyai diśe svāhā- (x) 'vācyai diśe svāhā- (xi) 'rvācyai diśe svāhā (xii). //24//

Adbhyaḥ svāhā (i) vārbhyaḥ svāho- (ii) dakāya svāhā (iii) tiṣṭhantībhyaḥ svāhā (iv) sravantībhyaḥ svāhā (v) syandamānābhyaḥ svāhā (vi) kūpyabhyaḥ svāhā (vii) sūdyābhyaḥ svāhā (viii) dhāryābhyaḥ svāhā- (ix) 'rṇavāya svāhā (x) samudrāya svāhā (xi) sarirāya svāhā (xii). //25//

Vātāya svāhā (i) dhūmāya svāhā- (ii) 'bhrāya svāhā (iii) meghāya svāhā (iv) vidyotamānāya svāhā (v) stanayate svāhā- (vi) 'vasphūrjate svāhā (vii) varṣate svāhā-(viii) 'vavarṣate svāho- (ix) graṁ varṣate svāhā (x) śīghraṁ varṣate svāho- (xi) dgṛhṇate svāho- (xii) dgṛhītāya svāhā (xiii) pruṣṇate svāhā (xiv) śīkāyate svāḥā (xv) pruṣvābhyaḥ svāhā (xvi) hrādunībhyaḥ svāhā (xvii) nīhārāya svāhā (xviii). //26//

23. *Svāhā* to in-breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to diffused breath. (3) *Svāhā* to vision. (4) *Svāhā* to hearing. (5) *Svāhā* to speech. (6) *Svāhā* to mind. (7)

24. *Svāhā* to the eastward region. (1) *Svāhā* to the proximate region. (2) *Svāhā* to the southward region. (3) *Svāhā* to the proximate region. (4) *Svāhā* to the westward region. (5) *Svāhā* to the proximate region. (6) *Svāhā* to the northward region. (7) *Svāhā* to the proximate region. (8) *Svāhā* to the upward region. (9) *Svāhā* to the proximate region. (10) *Svāhā* to the downward region. (11) *Svāhā* to the proximate region. (12)

25. *Svāhā* to waters. (1) *Svāhā* to drinking waters. (2) *Svāhā* to irrigation waters. (3) *Svāhā* to standing waters. (4) *Svāhā* to flowing waters. (5) *Svāhā* to trickling waters. (6) *Svāhā* to well-waters. (7) *Svāhā* to spring waters. (8) *Svāhā* to stream waters. (9) *Svāhā* to the Sea. (10) *Svāhā* to the Ocean. (11) *Svāhā* to the tide. (12)

26. *Svāhā* to wind. (1) *Svāhā* to fumes. (2) *Svāhā* to vapours. (3) *Svāhā* to cloud. (4) *Svāhā* to lightning cloud. (5) *Svāhā* to thundering cloud. (6) *Svāhā* to the bursting. (7) *Svāhā* to the raining. (8) *Svāhā* to lightly raining. (9) *Svāhā* to heavily raining. (10) *Svāhā* to quickly raining. (11) *Svāhā* to the holding up. (12) *Svāhā* to the held up. (13) *Svāhā* to the sprinkling. (14) *Svāhā* to the drizzling. (15) *Svāhā* to drops, (16) *Svāhā* to hails. (17) *Svāhā* to hoar frost. (18)

अग्नये स्वाहा सोमाय स्वाहेन्द्राय स्वाहा पृथिव्यै स्वाहान्तरिक्षाय स्वाहा
दिवे स्वाहा दिग्भ्यः स्वाहाऽऽशाभ्यः स्वाहोर्व्यै दिशे स्वाहाऽर्वाच्यै दिशे स्वाहा ॥२७॥
नक्षत्रेभ्यः स्वाहा नक्षत्रियेभ्यः स्वाहाऽहोरात्रेभ्यः स्वाहाऽर्धमासेभ्यः स्वाहा
मासेभ्यः स्वाहा ऋतुभ्यः स्वाहाऽऽर्तवेभ्यः स्वाहा संवत्सराय स्वाहा
द्यावापृथिवीभ्याᳬं स्वाहा चन्द्राय स्वाहा सूर्याय स्वाहा रश्मिभ्यः स्वाहा
वसुभ्यः स्वाहा रुद्रेभ्यः स्वाहाऽऽदित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा
विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शाखाभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
पुष्पेभ्यः स्वाहा फलेभ्यः स्वाहौषधीभ्यः स्वाहा ॥ २८ ॥
पृथिव्यै स्वाहाऽन्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा
नक्षत्रेभ्यः स्वाहाऽद्भ्यः स्वाहौषधीभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
परिप्लवेभ्यः स्वाहा चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा ॥ २९ ॥

Agnaye svāhā (i) somāya svāhe- (ii) ndrāya svāhā (iii) pṛthivyai svāhā- (iv) 'ntarikṣāya svāhā (v) dive svāhā (vi) digbhyaḥ svāhā- (vii)" śābhyaḥ svāho- (viii) rvyai diśe svāhā-(ix) 'rvācyai diśe svāhā (x). //27//

Nakṣatrebhyaḥ svāhā (i) nakṣatriyebhyaḥ svāhā-(ii) 'horātrebhyaḥ svāhā- (iii) 'rdhamāsebhyaḥ svāhā (iv) māsebhyaḥ svāha (v) ṛtubhyaḥ svāhā- (vi) "rtavebhyaḥ svāhā (vii) saṁvatsarāya svāhā (viii) dyāvāpṛthīvibhyām̐ svāhā (ix) candrāya svāhā (x) sūryāya svāhā (xi) raśmibhyaḥ svāhā (xii) vasubhyaḥ svāhā (xiii) rudrebhyaḥ svāhā- (xiv) "dityebhyaḥ svāhā (xv) marudbhyaḥ svāhā (xvi) viśvebhyo devebhyaḥ svāhā (xvii) mūlebhyaḥ svāhā (xviii) śākhābhyaḥ svāhā (xix) vanaspatibhyaḥ svāhā (xx) puṣpebhyaḥ svāhā (xxi) phalebhyaḥ svāhau- (xxii) ṣadhībhyaḥ svāhā (xxiii). //28//

Pṛthivyai svāhā- (i) 'ntarikṣāya svāhā (ii) dive svāhā (iii) sūryāya svāhā (iv) candrāya svāhā (v) nakṣatrebhyaḥ svāhā- (vi) 'dbhyaḥ svāhau- (vii) ṣadhībhyaḥ svāhā (viii) vanaspatibhyaḥ svāhā (ix) pariplavebhyaḥ svāhā (x) carācarebhyaḥ svāhā (xi) sarīsṛpebhyaḥ svāhā (xii). //29//

27. *Svāhā* to the fire. (1) *Svāhā* to the moon. (2) *Svāhā* to the lightning. (3) *Svāhā* to the Earth. (4) *Svāhā* to the mid-space. (5) *Svāhā* to the sky. (6) *Svāhā* to the regions. (7) *Svāhā* to the mid-regions. (8) *Svāhā* to the upward region. (9) *Svāhā* to the downward region. (10)

28. *Svāhā* to the stars. (1) *Svāhā* to the constellations. (2) *Svāhā* to the pairs of day and night. (3) *Svāhā* to the half months. (4) *Svāhā* to the months. (5) *Svāhā* to the seasons. (6) *Svāhā* to the groups of seasons. (7) *Svāhā* to the year. (8) *Svāhā* to the heaven and earth. (9) *Svāhā* to the moon. (10) *Svāhā* to the sun. (11) *Svāhā* to the rays. (12) *Svāhā* to the abodes. (13) *Svāhā* to the vital forces. (14) *Svāhā* to the luminous bodies. (15) *Svāhā* to the cloud-bearing winds. (16) *Svāhā* to all the bounties of Nature. (17) *Svāhā* to the roots. (18) *Svāhā* to the branches. (19) *Svāhā* to the plants. (20) *Svāhā* to the flowers. (21) *Svāhā* to the fruits. (22) *Svāhā* to the medicinal herbs. (23)

29. *Svāhā* to the earth. (1) *Svāhā* to the mid-space. (2) *Svāhā* to the sky. (3) *Svāhā* to the sun. (4) *Svāhā* to the moon. (5) *Svāhā* to the stars. (6) *Svāhā* to the waters. (7) *Svāhā* to the medicinal herbs. (8) *Svāhā* to the plants. (9) *Svāhā* to the swimming creatures. (10) *Svāhā* to the moving and non-moving. (11) *Svāhā* to the reptiles. (12)

असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते स्वाहा गणश्रिये स्वाहा
गणपतये स्वाहा ऽभिभुवे स्वाहा ऽधिपतये स्वाहा शूषाय स्वाहा संसर्पाय स्वाहा
चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवा पतये स्वाहा ॥ ३० ॥
मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाहा
नभस्याय स्वाहे—षाय स्वाहो—र्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा
तपसे स्वाहा तपस्याय स्वाहा ऽंहसस्पतये स्वाहा ॥ ३१ ॥
वाजाय स्वाहा प्रसवाय स्वाहा ऽपिजाय स्वाहा क्रतवे स्वाहा स्वः स्वाहा
मूर्ध्ने स्वाहा व्यश्नुविने स्वाहा ऽन्त्याय स्वाहा ऽन्त्याय भौवनाय स्वाहा
भुवनस्य पतये स्वाहा ऽधिपतये स्वाहा प्रजापतये स्वाहा ॥ ३२ ॥

Asave svāhā (i) vasave svāhā (ii) vibhuve svāhā (iii) vivasvate svāhā (iv) gaṇaśriye svāhā (v) gaṇapataye svāhā-(vi) 'bhibhuve svāhā- (vii) 'dhipataye svāhā (viii) śūṣāya svāhā (ix) saṁsarpāya svāhā (x) candrāya svāhā (xi) jyotiṣe svāhā (xii) malimlucāya svāhā (xiii) divā patayate svāhā (xiv). //30//

Madhave svāhā (i) mādhavāya svāhā (ii) śukrāya svāhā (iii) śucaye svāhā (iv) nabhase svāhā (v) nabhasyāya svāhe- (vi) ṣāya svāho- (vii) rjāya svāhā (viii) sahase svāhā (ix) sahasyāya svāhā (x) tapase svāhā (xi) tapasyāya svāhā-(xii) 'ṁhasaspataye svāhā (xiii). //31//

Vājāya svāhā (i) prasavāya svāhā- (ii) 'pijāya svāhā (iii) kratave svāhā (iv) svaḥ svāhā (v) mūrdhne svāhā (vi) vyaśnuvine svāhā- (vii) 'ntyāya svāhā- (viii) 'ntyāya bhauvanāya svāhā (ix) bhuvanasya pataye svāhā-(x) 'dhipataye svāhā (xi) prajāpataye svāhā (xii). //32//

30. *Svāhā* to the life-breath. (1) *Svāhā* to the soul living in the body. (2) *Svāhā* to the pervading wind. (3) *Svāhā* to the sun. (4) *Svāhā* to the splendour of people. (5) *Svāhā* to the head of the state. (6) *Svāhā* to the conqueror. (7) *Svāhā* to the overlord. (8) *Svāhā* to strength. (9) *Svāhā* to the lightning. (10) *Svāhā* to the moon. (11) *Svāhā* to light. (12) *Svāhā* to the intercalary month (*malimluca*). (13) *Svāhā* to him that flies in the sky. (14)

31. *Svāhā* to Madhu *(caitra)*. (1) *Svāhā* to Mādhava *(vaiśākha)*. (2) *Svāhā* to Śukra *(jyeṣṭha)*. (3) *Svāhā* to Śuci (*āṣāḍha*). (4) *Svāhā* to Nabhas *(śrāvaṇa)*. (5) Svāhā to Nabhasya (*bhādrapada*). (6) *Svāhā* to Iṣa *(āśvina)*. (7) Svāhā to Ūrja (*kārttika*). (8) *Svāhā* to Sahas (*mārga-śīrṣa*). (9) *Svāhā* to Sahasya (*pauṣa*). (10) *Svāhā* to Tapas (*māgha*). (11) *Svāhā* to Tapasya (*phālguna*). (12) *Svāhā* to Aṁhasaspati (intercalary month). (13)

32. *Svāhā* to strength. (1) *Svāhā* to the progenitor. (2) *Svāhā* to the born. (3) *Svāhā* to action. (4) *Svāhā* to bliss. (5) *Svāhā* to top position. (6) *Svāhā* to the enjoyer. (7) *Svāhā* to the final. (8) *Svāhā* to the worldly finality. (9) *Svāhā* to the Lord of the world. (10) *Svāhā* to the Over lord. (11) *Svāhā* to the Lord of all creatures. (12)

आयुर्यज्ञेन कल्पताᳪं स्वाहा प्राणो यज्ञेन कल्पताᳪं स्वाहाऽपानो यज्ञेन कल्पताᳪं स्वाहा
व्यानो यज्ञेन कल्पताᳪं स्वाहोदानो यज्ञेन कल्पताᳪं स्वाहा समानो यज्ञेन कल्पताᳪं स्वाहा
चक्षुर्यज्ञेन कल्पताᳪं स्वाहा श्रोत्रं यज्ञेन कल्पताᳪं स्वाहा वाग्यज्ञेन कल्पताᳪं स्वाहा
मनो यज्ञेन कल्पताᳪं स्वाहाऽऽत्मा यज्ञेन कल्पताᳪं स्वाहा ब्रह्मा यज्ञेन कल्पताᳪं स्वाहा
ज्योतिर्यज्ञेन कल्पताᳪं स्वाहा स्वर्यज्ञेन कल्पताᳪं स्वाहा पृष्ठं यज्ञेन कल्पताᳪं स्वाहा
यज्ञो यज्ञेन कल्पताᳪं स्वाहा ॥ ३३ ॥

एकस्मै स्वाहा द्वाभ्याᳪं स्वाहा शताय स्वाहैकशताय स्वाहा व्युष्ट्यै स्वाहा
स्वर्गाय स्वाहा ॥ ३४ ॥

Āyuryajñena kalpatāṁ svāhā (i) prāṇo yajñena kalpatāṁ svāhā- (ii) 'pāno yajñena kalpatāṁ svāhā (iii) vyāno yajñena kalpatāṁ svāho- (iv) dāno yajñena kalpatāṁ svāhā (v) samāno yajñena kalpatāṁ svāhā (vi) cakṣuryajñena kalpatāṁ svāhā (vii) śrotraṁ yajñena kalpatāṁ svāhā (viii) vāgyajñena kalpatāṁ svāhā (ix) mano yajñena kalpatāṁ svāhā- (x) 'tmā yajñena kalpatāṁ svāhā (xi) brahmā yajñena kalpatāṁ svāhā (xii) jyotiryajñena kalpatāṁ svāhā (xiii) svaryajñena kalpatāṁ svāhā (xiv) pṛṣṭhaṁ yajñena kalpatāṁ svāhā (xv) yajño yajñena kalpatāṁ svāhā (xvi). //33//

Ekasmai svāhā (i) dvābhyāṁ svāhā (ii) śatāya svāhai- (iii) kaśatāya svāhā (iv) vyuṣṭyai svāhā (v) svargāya svāhā (vi). //34//

33. May the longevity be secured through sacrifice. *Svāhā.* (1) May the vital breath be secured through sacrifice. *Svāhā.* (2) May the downward breath be secured through sacrifice. *Svāhā.* (3) May the diffused breath be secured through sacrifice. *Svāhā.* (4) May the up-breath be secured through sacrifice. *Svāhā.* (5) May the digestive breath be secured through sacrifice. *Svāhā.* (6) May the vision be secured through sacrifice. *Svāhā.* (7) May the hearing power be secured through sacrifice. *Svāhā.* (8) May the speech be secured through sacrifice. *Svāhā.* (9) May the mind be secured through sacrifice. *Svāhā.* (10) May the self be secured through sacrifice. *Svāhā.* (11) May the knowledge of the Supreme be secured through sacrifice. *Svāhā.* (12) May the light be secured through sacrifice. *Svāhā.* (13) May the bliss be secured through sacrifice. *Svāhā.* (14) May whatever is left be secured through sacrifice. *Svāhā.* (15) May the sacrifice itself be secured through sacrifice. *Svāhā.* (16)

34. *Svāhā* to the one. (1) *Svāhā* to the two. (2) *Svāhā* to the hundred. (3) *Svāhā* to the hundred and one. (4) *Svāhā* to the effort to rise. (5) *Svāhā* to the state of absolute bliss. (6)

अथ त्रयोविंशोऽध्यायः ।

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिः सूर्यस्ते महिमा ।
यस्तेऽहन्त्संवत्सरे महिमा सम्बभूव यस्ते वायावन्तरिक्षे महिमा सम्बभूव
यस्ते दिवि सूर्ये महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये स्वाहा देवेभ्यः ॥ २ ॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिश्चन्द्रमास्ते महिमा ।
यस्ते रात्रौ संवत्सरे महिमा सम्बभूव यस्ते पृथिव्यामग्नौ महिमा सम्बभूव
यस्ते नक्षत्रेषु चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये देवेभ्यः स्वाहा ॥ ४ ॥

ATHA TRAYOVIṀŚO' DHYĀYAḤ

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema. (i).//1//

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmye- (i) ṣa te yoniḥ sūryaste mahimā (ii). Yaste' hantsaṁvatsare mahimā sambabhūva yaste vāyāvantarikṣe mahimā sambabhūva yaste divi sūrye mahimā sambabhūva tasmai te mahimne prajāpataye svāhā devebhyaḥ (iii). //2//

Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema (i). //3//

Upayāmagṛhī to' si prajāpataye tvā juṣṭaṁ gṛhṇāmye- (i) ṣa te yoniścandramāste mahimā (ii). Yaste rātrau saṁvatsare mahimā sambabhūva yaste pṛthivyāmagnau mahimā sambabhūva yaste nakṣatreṣu candramasi mahimā sambabhūva tasmai te mahimne prajāpataye devebhyaḥ svāhā (iii). //4//

CHAPTER TWENTY-THREE

1. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

2. You have been duly accepted. I take, you, pleasing to the Lord of creatures. (1) This is your abode. The sun is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the day in the year; to your grandeur, that becomes visible in the wind in the mid-space; to your grandeur, that becomes visible in the sky in the sun; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

3. Who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves; who is the Lord of all these bipeds and quadrupeds; to that Lord we offer our oblations. (1)

4. You have been duly accepted. I take you, pleasing to the Lord of creatures. (1) This is your abode. The moon is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the night in the year; to your grandeur, that becomes visible on the earth in the fire; to your grandeur, that becomes visible in the stars and in the moon; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥ ५ ॥
युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥ ६ ॥
यद्वातो अपो अगनीगन्प्रियामिन्द्रस्य तन्वम् । एतꣳ स्तोतरनेन पथा पुनरश्वमावर्तयासि नः ॥७॥
वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसाऽऽदित्यास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवः स्वर्लाजी३ञ्छाची३न्यव्ये गव्य एतदन्नमत्त देवा एतदन्नमद्धि प्रजापते ॥८॥

कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किꣳ स्विद्धिमस्य भेषजं किम्वावपनं महत् ॥९॥
सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ १० ॥

का स्विदासीत्पूर्वचित्तिः किꣳ स्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ११ ॥

द्यौरासीत्पूर्वचित्तिरश्व आसीद् बृहद्वयः । अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ १२ ॥

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi. (i).//5//

Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā (i). //6//

Yadvāto apo aganīgaṅ priyāmindrasya tanvam. Etaṁ stotaranena pathā punaraśvamāvartayāsi naḥ (i). //7//

Vasavastvāñjantu gāyatreṇa chandasā (i) rudrāstvāñjantu traiṣṭubhena chandasā- (ii) "dityā stvāñjantu jāgatena chandasā (iii). Bhūrbhuvaḥ sva-(iv) rlājīñchācīnyavye gavya etadannamatta devā etadannamaddhi prajāpate (v). //8//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanam mahat (i). //9//

Sūrya ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat (i). //10//

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.

Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //11//

Dyaurāsīt pūrvacittiraśva āsīd bṛhadvayaḥ. Avirāsīt pilippilā rātrirāsīt piśaṅgilā (i). //12//

5. Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and and speedy vital forces derive light and life from the God-blessed inner soul. (1)

6. May they harness to the car of their human body lovely, highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. (1)

7. May the fast-moving wind, carrying water vapours to the mid-space, bring back by the same path the rains to us. (1)

8. May the young sages bless you with the *gāyatrī* metre. (1) May the adult sages bless you with the *triṣṭubh* metre. (2) May the mature sages bless you with the *jagatī* metre. (3) Being, becoming and bliss. (4) O learned ones, here is the food of parched rice and parched grain flour, preparations made with products of various grains and with cow-products; enjoy the food. Here is the food; enjoy it, O sacrificer. (5)

9. Tell me, who is he, that wanders alone; and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

10. It is the sun that wanders alone; it is the moon that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

11. What is the thing thought of first? What is the huge bird? What is the soft and slippery? What is that, which swallows the forms of the things? (1)

12. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

वायुष्ट्वा पचतैरवत्वसितग्रीवश्छागैर्न्यग्रोधश्चमसैः शल्मलिर्वृद्ध्या ।
एष स्य राथ्यो वृषा पड्भिश्चतुर्भिरेदगन्ब्रह्माकृष्णश्च नोऽवतु नमोऽग्नये ॥ १३ ॥

सꣳशितो रश्मिना रथः सꣳशितो रश्मिना हयः । सꣳशितो अप्स्वप्सुजा ब्रह्मा सोमपुरोगवः ॥१४॥
स्वयं वाजिँस्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व । महिमा तेऽन्येन न सन्नशे ॥ १५ ॥

न वा उ एतन्म्रियसे न रिष्यसि देवाँ२ इदेषि पथिभिः सुगेभिः ।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥ १६ ॥

अग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः । वायुः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः । सूर्यः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः ॥ १७ ॥

Vāyuṣṭvā pacatairavatvasitagrīva śchāgairnyagrodha-
ścamasaiḥ śalmalirvṛddhyā.
Eṣa sya rāthyo vṛṣā paḍbhiścaturbhiredaganbrahmā kṛṣṇaśca no' vatu namo' gnaye (i). //13//

Saṁśito raśminā rathaḥ saṁśito raśminā hayaḥ. Saṁśito apsvapsujā brahmā somapurogavaḥ (i). //14//

Svayaṁ vājiṅstanvaṁ kalpayasva svayaṁ yajasva svayaṁ juṣava. Mahimā te' nyena na sannaśe (i). //15//

Na vā u etanmriyase na riṣyasi devāň ideṣi pathibhiḥ sugebhiḥ. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu (i). //16//

Agniḥ paśurāsīt tenāyajanta sa etaňllokamajayad yasminnagniḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (i). Vāyuḥ paśurāsīt tenāyajanta sa eta- nllokamajayad yasminvāyuḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (ii). Sūryaḥ paśurāsīt tenāyajanta sa etaňllokamajayad yasmintsūryaḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (iii). //17//

13. May the wind preserve you with its power of digestion; may the black-necked fire preserve you with its power of disintegration; may the holy fig tree help you with ladles; may the silk-cotton tree help you with its growth. May this strong horse, suitable for a chariot, come here on all his four legs. May the learned sage, free from ignorance, help. We bow in reverence to the adorable Lord. (1)

14. The chariot looks beautiful when secured with ropes; the horse looks graceful when fitted with reins; the lotus looks charming when lying in waters; the learned sage looks grand when merged in bliss. (1)

15. O seeker of strength, may you yourself adorn your body. May you yourself perform the sacrifice and may you yourself enjoy. Your grandeur cannot be achieved by any one other than you. (1)

16. You are not dying here; nor you are being injured. You are going to the bounties of Nature by easy paths. May the impeller Lord place you there, where dwell the virtuous ones, who have already gone there. (1)

17. The fire is an offering. With him (fire), they perform the sacrifice. He wins the world, in which the fire is. That world will be yours. You will win that. Drink these waters. (1) The wind is an offering. With him (wind), they perform the sacrifice. He wins that world, in which the wind is. That world will be yours. You will win that. Drink these waters. (2) The sun is an offering. With him (sun), they perform sacrifice. He wins that world, in which the sun is. That world will be yours. You will win that. Drink these waters. (3)

प्राणाय स्वाहा ऽपानाय स्वाहा व्यानाय स्वाहा ।
अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे
निधीनां त्वा निधिपतिꣳ हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १९ ॥

ता उभौ चतुरः पदः संप्रसारयाव स्वर्गे लोके प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु ।२०।
उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन् । य स्त्रीणां जीवभोजनः ॥ २१ ॥

यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति । आहन्ति गभे पसो निगल्गलीति धारका ॥ २२ ॥
यकोऽसकौ शकुन्तक आहलगिति वञ्चति । विवक्षत इव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः ।२३।

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii). Ambe ambike' mbālike na mā nayati kaścana. Sasastyaśvakaḥ subhadrikāṁ kāmpīlavāsinīm (iv) //18//

Gaṇānāṁ tvā gaṇapatiṁ havāmahe (i) priyāṇāṁ tvā priyapatiṁ havāmahe (ii) nidhīnāṁ tvā nidhipatiṁ havāmahe vaso mama (iii). Āhamajāni garbhadhamā tvamajāsi garbhadham (iv). //19//

Tā ubhau caturaḥ padaḥ samprasārayāva (i) svarge loke prorṇuvāthāṁ (ii) vṛṣā vājī retodhā reto dadhātu (iii). //20//

Utsakthyā ava gudaṁ dhehi samañjiṁ cārayā vṛṣan. Ya strīṇāṁ jīvabhojanaḥ (i). //21//

Yakāsakau śakuntikā "halagiti vañcati. Āhanti gabhe paso nigalgalīti dhārakā (i). //22//

Yako' sakau śakuntaka āhalagiti vañcati. Vivakṣata iva te mukhamadhvaryo mā nastvamabhi bhāṣathāḥ (i). //23//

18. *Svāhā* to breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to through-breath. (3) O mother, O grand-mother, O great grand-mother, no one carries me away. An energetic man becomes sleepy after obtaining the joy-giving wealth. (4)

19. We invoke you, the Lord of people. (1) We invoke you, the dear Lord of dear ones. (2) We invoke you, the Lord of treasures, O my greatest wealth. (3) May I know the impregnator; may you know the one, that is to be impregnated. (4)

20. Let both the king and the subjects expand in all the four spheres (i.e. Dharma, Artha, Kāma, Mokṣa). (1) May they be happy as if living in heaven. (2) May the showerer, full of speed, and bestower of strength, grant strength to us. (3)

21. O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood. (1)

22. Where the hard-working cultivators are cheated and robbed of the fruits of their labour, there the government does harm to the people, and in consequence, the people swallow up the extorters. (1)

23. As this bird moves hither and thither (aimlessly), so, O righteous administrator, whenever you wish to talk, please do not speak to us in that manner. (1)

माता च ते पिता च तेऽग्रं वृक्षस्य रोहतः । प्रतिलामीति ते पिता गभे मुष्टिमतꣳसयत् ॥ २४ ॥
माता च ते पिता च तेऽग्रे वृक्षस्य क्रीडतः । विवक्षत इव ते मुखं ब्रह्मन्मा त्वं वदो बहु ॥२५॥
ऊर्ध्वामेनामुच्छ्रापय गिरौ भारꣳ हरन्निव । अथास्यै मध्यमेधताꣳ शीते वाते पुनन्निव ॥ २६ ॥
ऊर्ध्वमेनमुच्छ्रयताद्गिरौ भारꣳ हरन्निव । अथास्य मध्यमेजतु शीते वाते पुनन्निव ॥ २७ ॥
यदस्या अꣳहुभेद्याः कृधु स्थूलमुपातसत् । मुष्काविदस्या एजतो गोशफे शकुलाविव ॥ २८ ॥
यद्देवासो ललामगुं प्र विष्टीमिनमाविषुः । सक्थ्ना देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥ २९ ॥
यद्धरिणो यवमत्ति न पुष्टं पशु मन्यते । शूद्रा यदर्यजारा न पोषाय धनायति ॥ ३० ॥
यद्धरिणो यवमत्ति न पुष्टं बहु मन्यते । शूद्रो यदर्यायै जारो न पोषमनु मन्यते ॥ ३१ ॥

Mātā ca te pitā ca te'graṁ vṛkṣasya rohataḥ. Pratilāmīti te pitā gabhe muṣṭimataṁsayat (i). //24//

Mātā ca te pitā ca te' gre vṛkṣasya krīḍataḥ. Vivakṣata iva te mukhaṁ brahman mā tvaṁ vado bahu (i). //25//

Ūrdhvāmenāmucchrāpaya girau bhāraṁ haranniva. Athāsyai madhyamedhatāṁ śīte vāte punanniva (i). //26//

Ūrdhvamenamucchrayatād girau bhāraṁ haranniva. Athāsya madhyamejatu śīte vāte punanniva (i). //27//

Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā ejato gośaphe śakulāviva (ī). //28//

Yaddevāso lalāmaguṁ pra viṣṭīminamāviṣuḥ. Sakthnā dediśyate nārī satyasyākṣibhuvo yathā (i). //29//

Yaddhariṇo yavamatti na puṣṭaṁ paśu manyate. Śūdrā yadaryajārā na poṣāya dhanāyati (i). //30//

Yaddhariṇo yavamatti na puṣṭaṁ bahu manyate. Śūdro yadaryāyai jāro na poṣamanu manyate (i). //31//

24. Your mother and your father climb up to the top of the tree. Being affectionate the father establishes the kingdom among the subjects. (1)

25. Your mother and your father play at the top of the tree. O enlightened one, your mouth shows you are about to speak; please do not talk much. (1)

26. O administrator, may you carry these subjects upwards like a man carrying a load up the mountain and then may you prosper among them like a man winnowing in a cool breeze. (1)

27. O subjects, may you carry this administrator upwards like a man carrying a load up the mountain. And then in your midst, may he prosper like a man winnowing in a cool breeze. (1)

28. Those thieves, who extort small or large quantities of wealth from the sinless people, tremble (in fear) as small fish are restive in insufficient water of a small pit made by hoof of a cow. (1)

29. When the enlightened ones enter the joy-giving field of knowledge, which is worth entering, then the truth is comprehended fully and directly as a woman by her thighs. (1)

30. When wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category woman, having a secret lover belonging to a higher category, is not a matter of satisfaction to her husband. (1)

31. When the wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category secret lover of a woman belonging to a higher category does not rise up in the social hierarchy. (1)

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत् प्र ण आयूंषि तारिषत् ॥ ३२ ॥
गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्त्या सह । बृहत्युष्णिहा ककुप्सूचीभिः शम्यन्तु त्वा ॥ ३३ ॥

द्विपदा याश्चतुष्पदास्त्रिपदा याश्च षट्पदाः ।
विच्छन्दा याश्च सच्छन्दाः सूचीभिः शम्यन्तु त्वा ॥ ३४ ॥
महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः । मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा ॥ ३५ ॥
नार्यस्ते पत्न्यो लोम विचिन्वन्तु मनीषया । देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा ॥३६॥

रजता हरिणीः सीसा युजो युज्यन्ते कर्मभिः ।
अश्वस्य वाजिनस्त्वचि सिमाः शम्यन्तु शम्यन्तीः ॥ ३७ ॥
कुविदङ्ग यवमन्तो यवञ्चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥ ३८ ॥
कस्त्वा छ्यति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति । क उ ते शमिता कविः ॥ ३९ ॥

Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat (i). //32//

Gāyatrī triṣṭubjagatyanuṣṭuppaṅktyā saha. Bṛhatyuṣṇihā kakupsūcībhiḥ śamyantu tvā (i). //33//

Dvipadā yāścatuṣpadāstripadā yāśca ṣaṭpadāḥ.

Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā (i). //34//

Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ. Maighīrvid-yuto vācaḥ sūcībhiḥ śamyantu tvā (i). //35//

Nāryaste patnyo loma vicinvantu manīṣayā. Devānāṁ patnyo diśaḥ sūcībhiḥ śamyantu tvā (i). //36//

Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ. Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ (i). //37//

Kuvidaṅga yavamanto yavañcidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti (i). //38//

Kastvā chyati kastva viśasti kaste gātrāṇi śamyati. Ka u te śamitā kaviḥ (i). //39//

32. I glorify the spacecraft, which is rapid like a victorious steed. May he give to our faces the fragrance of fame and longevity to our lives. (1)

33. O learned ones, may the *gāytrī*, the *triṣṭubh*, the *jagatī*, the *anuṣṭup*, along with the *paṅkti*, the *bṛhatī*, the *uṣṇik* and the *kakup* metres bring peace to you with their sweet recitations. (1)

34. May the metres having two feet, and the four-footed ones, the metres having three feet, and the six-footed ones, the metreless hymns and the hymns well-composed in metres bring peace to you with their sweet recitations. (1)

35. May all these regions of great name and of great fortune, with their influence, and the rumble of thunder-clouds bring peace to you, with their pleasing sound. (1)

36. May the wives of men dress your hair with rapt attention; may the wives of the enlightened ones, giving directions, bring peace to you with their sweet speech. (1)

37. Favourably inclined, bringing tributes and loving subjects are employed in various functions by the dynamic and powerful administrator. Thus in his close contact, bound by love, they satisfy him as well as derive satisfaction from him. (1)

38. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people, who in this sacrifice are chanting hymns of homage. (1)

39. Who refines you? Who guides you with diligence? Who calms your limbs? Who is the seer, that brings peace to you? (1)

ऋतवस्त ऋतुथा पर्व शमितारो वि शासतु । संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा ॥ ४० ॥
अर्धमासाः परूंषि ते मासा आ च्छ्यन्तु शम्यन्तः ।
अहोरात्राणि मरुतो विलिष्टं सूदयन्तु ते ॥ ४१ ॥
दैव्या अध्वर्यवस्त्वा च्छ्यन्तु वि च शासतु । गात्राणि पर्वशस्ते सिमाः कृण्वन्तु शम्यन्तीः ॥४२॥
द्यौस्ते पृथिव्यन्तरिक्षं वायुश्छिद्रं पृणातु ते । सूर्यस्ते नक्षत्रैः सह लोकं कृणोतु साधुया ॥ ४३ ॥
शं ते परेभ्यो गात्रेभ्यः शमस्त्ववरेभ्यः । शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव ॥ ४४ ॥
कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किं स्विद्धिमस्य भेषजं किम्वावपनं महत् ॥४५॥
सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ ४६ ॥
किं स्वित्सूर्यसमं ज्योतिः किं समुद्रसमं सरः ।
किं स्वित्पृथिव्यै वर्षीयः कस्य मात्रा न विद्यते ॥ ४७ ॥

Ṛtavasta ṛtuthā parva śamitāro vi śāsatu. Saṁvatsarasya tejasā śamībhiḥ śamyantu tvā (i). //40//

Ardhamāsāḥ parūṁṣi te māsā ācchyantu śamyantaḥ. Ahorātrāṇi maruto viliṣṭaṁ sūdayantu te (i). //41//

Daivyā adhvaryavastvācchyantu vi ca śāsatu. Gātrāṇi parvaśaste simāḥ kṛṇvantu śamyantīḥ (i). //42//

Dyauste pṛthivyantarikṣaṁ vāyuśchidraṁ pṛṇātu te. Sūryaste nakṣatraiḥ saha lokaṁ kṛṇotu sādhuyā (i). //43//

Śaṁ te parebhyo gātrebhyaḥ śamastvavarebhyaḥ. Śamasthabhyo majjabhyaḥ śamvastu tanvai tava (i). //44//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanaṁ mahat (i). //45//

Sūryā ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat (i). //46//

Kiṁ svit sūryasamaṁ jyotiḥ kiṁ samudrasamaṁ saraḥ. Kiṁ svit pṛthivyai varṣīyaḥ kasya mātrā na vidyate (i). //47//

40. May the seasons, the peace-bringers, in their due course, and on auspicious occasions, guide us diligently. With the lustre of the whole year, may they bring peace to you with righteous deeds. (1)

41. May the half-months and the months refine your joints while bringing peace to them. May the days and nights and the winds remove your faults whatsoever. (1)

41. May the divine priests refine you and guide you diligently. May all your limbs be calmed, joint by joint, with loving care. (1)

42. O king, may the heaven, the earth, the mid-space and the wind make up for your failing, if any. May the sun along with the stars make this world propitious for you. (1)

44. O king, may your upper parts of the body be at ease and at ease be the lower parts as well. May there be ease in your bones, ease in your marrow and may there be ease in the whole of your body. (1)

45. Tell me, who is he, that wanders alone, and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

46. It is the sun that wanders alone; it is the moon, that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

47. What is the light comparable with the sun? Which is the lake comparable with the ocean? What is more spacious than the earth? What is the thing that cannot be measured? (1)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमꣳ सरः ।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते ॥ ४८ ॥

पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा जगन्थ ।
येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमा विवेशा३ ॥ ४९ ॥

अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमा विवेश ।
सद्यः पर्येमि पृथिवीमुत द्यामेकेनाङ्गेन दिवो अस्य पृष्ठम् ॥ ५० ॥

केष्वन्तः पुरुष आ विवेश कान्यन्तः पुरुषे अर्पितानि ।
एतद्ब्रह्मन्नुप वल्हामसि त्वा किꣳ स्विन्नः प्रति वोचास्यत्र ॥ ५१ ॥

पञ्चस्वन्तः पुरुष आ विवेश तान्यन्तः पुरुषे अर्पितानि ।
एतत्त्वात्र प्रतिमन्वानो अस्मि न मायया भवस्युत्तरो मत् ॥ ५२ ॥

का स्विदासीत्पूर्वचित्तिः किꣳ स्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ५३ ॥

Brahma sūryasamaṁ jyotirdyauḥ samudrasamaṁ saraḥ.
Indraḥ pṛthivyai varṣīyān gostu mātrā na vidyate (i). //48//

Pṛcchāmi tvā citaye devasakha yadi tvamatra manasā jagantha. Yeṣu viṣṇustriṣu padeṣveṣṭasteṣu viśvaṁ bhuvanamāvivesā (i). //49//

Api teṣu triṣu padeṣvasmi yeṣu viśvam bhuvanamāviveśa.
Sadyaḥ paryemi pṛthivīmuta dyāmekenāṅgena divo asya pṛṣṭham (i). //50//

Keṣvantaḥ puruṣa ā viveśa kānyantaḥ puruṣe arpitāni.
Etadbrahmannupa valhāmasi tvā kiṁ svinnaḥ prati vocāsyatra (i). //51//

Pañcasvantaḥ puruṣa ā viveśa tānyantaḥ puruṣe arpitāni.
Etattvātra pratimanvāno asmi na māyayā bhavasyuttaro mat (i). //52//

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.
Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //53//

48. The Divine Supreme is the light comparable with the sun. The sky is the lake comparable with the ocean. The cloud is more spacious than the earth. It is speech, that cannot be measured. (1)

49. O friend of the enlightened ones, I ask you for my knowledge. Tell me, if you have reached any conclusion in this regard; whether in the three steps, by which the sacrifice extends, the whole of the universe is encompassed or not? (1)

50. I exist in all the three steps by which this whole universe is encompassed. I go around the Earth, around the sky and even around the top of the sky in a moment with only a part of mine. (1)

51. What are the beings, which the Cosmic man has entered in? And what are the beings that have been contained within the Cosmic man? O wise one, I challenge you to answer this question. What an answer do you give about it to us? (1)

52. The Cosmic man has entered five beings and all those five have been contained within the Cosmic man. I can convince you of it. You cannot get better of me in argument by any trickery. (1)

53. What is the thing thought of first? What is the huge bird? What is soft and slippery? What is that, which swallows the forms of the things? (1)

द्यौरासीत्पूर्वचित्तिरश्व आसीद् बृहद्वयः ।
अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ ५४ ॥

का ईमरे पिशङ्गिला का ईं कुरुपिशङ्गिला ।
क ईमास्कन्दमर्षति क ईं पन्थां वि सर्पति ॥ ५५ ॥

अजारे पिशङ्गिला श्वावित्कुरुपिशङ्गिला ।
शश आस्कन्दमर्षत्यहिः पन्थां वि सर्पति ॥ ५६ ॥

कत्यस्य विष्ठाः कत्यक्षराणि कति होमासः कतिधा समिद्धः ।
यज्ञस्य त्वा विदथा पृच्छमत्र कति होतार ऋतुशो यजन्ति ॥ ५७ ॥

षडस्य विष्ठाः शतमक्षराण्यशीतिर्होमाः समिधो ह तिस्रः ।
यज्ञस्य ते विदथा प्र ब्रवीमि सप्त होतार ऋतुशो यजन्ति ॥ ५८ ॥

को अस्य वेद भुवनस्य नाभिं को द्यावापृथिवी अन्तरिक्षम् ।
कः सूर्यस्य वेद बृहतो जनित्रं को वेद चन्द्रमसं यतोजाः ॥ ५९ ॥

वेदाहमस्य भुवनस्य नाभिं वेद द्यावापृथिवी अन्तरिक्षम् ।
वेद सूर्यस्य बृहतो जनित्रमथो वेद चन्द्रमसं यतोजाः ॥ ६० ॥

Dyaurāsīt purvacittiraśva āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā (i). //54//

Kā īmare piśaṅgilā kā īṁ kurupiśaṅgilā.
Ka īmāskandamarṣati ka īṁ panthāṁ visarpati (i). //55//

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā.
Śaśa āskandamarṣatyahiḥ panthāṁ visarpati (i). //56//

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā samiddhaḥ.
Yajñasya tvā vidathā pṛcchamatra kati hotāra ṛtuśo yajanti (i). //57//

Ṣaḍasya viṣṭhāḥ śatamakṣarāṇyaśītirhomāḥ samidho ha tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra ṛtuśo yajanti (i). //58//

Ko asya veda bhuvanasya nābhiṁ ko dyāvāpṛthivī antarikṣam. Kaḥ sūryasya veda bṛhato janitraṁ ko veda candramasaṁ yatojāḥ (i). //59//

Vedāhamasya bhuvanasya nābhiṁ veda dyāvāpṛthivī antarikṣam.
Veda sūryasya bṛhato janitramatho veda candramasaṁ yatojāḥ (i). //60//

54. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

55. Well, what is she, that dovours all? And what is she, that destroys the crops? And what is he that runs in quick jumps? And what is he, that glides along the path? (1)

56. Well, it is the she-goat, that devours all.It is the porcupine, that destroys the crops. It is the hare, that runs in quick jumps; and it is the snake, that glides along the path. (1)

57. Urged by desire to know about the sacrifice, I hereby ask you : how many bases does it have? How many syllables are used in it? How many are the various types of oblations? With how many kindling sticks is it performed? And how many priests offer oblations in different seasons? (1)

58. The sacrifice has got six bases. There are a hundred syallables used in it. There are eighty types of oblations. Kindling sticks are three. For your knowledge's sake about the sacrifice, I tell you that there are seven priests, who offer oblations in different seasons. (1)

59. Who knows the navel (central point) of this world? Who knows the heaven and earth and the mid-space? Who knows the origin of the mighty sun? And who knows wherefrom the moon was born? (1)

60. I know the navel of this world. I know the heaven and earth and the mid-space. I know the origin of the mighty sun. And I know wherefrom the moon was born. (1)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥ ६१ ॥

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयꣳ सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥ ६२ ॥

सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्यर्णवे । दधे ह गर्भमृत्वियं यतो जातः प्रजापतिः ॥ ६३ ॥

होता यक्षत्प्रजापतिꣳ सोमस्य महिम्नः । जुषतां पिबतु सोमꣳ होतर्यज ॥ ६४ ॥

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयꣳ स्याम पतयो रयीणाम् ॥ ६५ ॥

Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ.
Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma (i). //61//

Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvansya nābhiḥ.
Ayaṁ somo vṛṣṇo asvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma (i). //62//

Subhūḥ svayambhūḥ prathamo' ntarmahatyarṇave. Dadhe ha garbhamṛtviyaṁ yato jātaḥ prajāpatiḥ (i). //63//

Hotā yakṣatprajāpatiṁ somasya mahimnaḥ. Juṣatāṁ pibatu somaṁ hotaryaja (i). //64//

Prajāpate na tvadetānyanyo viśvā rūpāṇi pari tā babhūva.
Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām (i). //65//

61. I ask you, what is the farthest end of this Earth? I ask you, where is the navel of the world? I ask you, what is the semen of the horse in heat? I ask you, what is the highest space, where the speech abides? (1)

62. This very altar is the farthest end of the Earth. This sacrifice is the navel of this world. This cure-juice is the semen of the horse in heat. And this spiritual knowledge is the highest space, where the speech abides. (1)

63. The auspicious Being, born of His own will, the first one, lays down into the great ocean in proper season, the embryo, from which the Creator is born. (1)

64. The sacrificer worships the Lord of creatures for the glory of bliss. May he succeed and enjoy the bliss. Worship, O sacrificer, worship. (1)

65. O Lord of creatures, no one other than you overwhelms all these various forms. May our desires,with which we invoke you, be fulfilled. May we be possessors of abundant riches. (1)

अथ चतुर्विंशोऽध्यायः ।

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णग्रीव आग्नेयो रराटे पुरस्तात्सारस्वती मेष्यधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सौमापौष्णः श्यामो नाभ्यां सौर्ययामौ श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्ट्रौ लोमशसक्थौ सक्थ्योर्वायव्यः श्वेतः पुच्छ इन्द्राय स्वपस्याय वेहद्वैष्णवो वामनः ॥ १ ॥

रोहितो धूम्ररोहितः कर्कन्धुरोहितस्ते सौम्या बभ्रुररुणबभ्रुः शुकबभ्रुस्ते वारुणाः शितिरन्ध्रोऽन्यतःशितिरन्ध्रः समन्तशितिरन्ध्रस्ते सावित्राः शितिबाहुरन्यतःशितिबाहुः समन्तशितिबाहुस्ते बार्हस्पत्याः पृषती क्षुद्रपृषती स्थूलपृषती ता मैत्रावरुण्यः ॥ २ ॥

ATHA CATURVIMŚO' DHYĀYAḤ

Aśvastūparo gomṛgaste prājāpatyāḥ kṛṣṇagrīva āgneyo rarāṭe purastātsārasvatī meṣyadhastāddhanvorāśvināvadhorāmau bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyāṁ sauryayāmau śvetaśca kṛṣṇaśca pārśvayostvāṣṭrau lomaśasakthau sakthyorvāyavyaḥ śvetaḥ puccha indrāya svapasyāya vehadvaiṣṇavo vāmanaḥ (i). //1//

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā babhruraruṇababhruḥ śukababhruste vāruṇāḥ śitirandhro-'nyataḥśitirandhraḥ samantaśitirandhraste sāvitrāḥ śitibāhuranyataḥśitibāhuḥ samantaśitibāhuste bārhaspatyāḥ pṛṣatī kṣudrapṛṣatī sthūlapṛṣatī tā maitrāvaruṇyaḥ (i). //2//

CHAPTER TWENTY-FOUR

1. The horse, the hornless animal, the *gayal* (*go-mṛga)* belonging to the Prajāpati (the Lord of the creatures), and the black-necked one belonging to Agni (the adorable Lord), are to be kept in the front and about the forehead; the ewe belonging to Sarasvatī (divine Doctress) is to be kept under the chins; the two animals with white under-bellies belonging to Aśvins (the twin healers) are to be kept near the arms; the dark-coloured belonging to Soma (the Lord of bliss) and Pūṣan (the nourisher) is to be kept in the navel; one white and one black belonging to Sūrya (the sun) and Yama (the controller Lord) are to be kept on the flanks; two animals with hairy thighs belonging to Tvaṣṭṛ (the Universal Architect) are to be kept by the thighs; the white one belonging to Vāyu (the wind) is to be kept near the tail; a cow, who slips her calf, belongs to Indra (the resplendent Lord), the performer of good deeds; and the dwarf one belongs to Viṣṇu (the pervading Lord). (1)

2. The red, the smoky-red and the jujube-red, these belong to Soma; the brown, the reddish-brown and the parrot-brown belong to Varuṇa (the venerarbla Lord); the one having whiteness in holes, the one having whiteness in holes on one side, and the one having whiteness in holes on all the sides, these belong to Savitṛ (the impeller Lord); the one having white forefeet, the one having white forefeet on one side, and the one having white forefeet on all the sides, these belong to Bṛhaspati (the Lord Supreme); the female speckled, the female speckled with small spots and the female speckled with large spots, these belong to Mitrā-Varuṇa (the friendly Lord and the venerable Lord). (1)

शुद्धवालः सर्वशुद्धवालो मणिवालस्त आश्विनाः श्येतः श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा यामा अवलिप्ता रौद्रा नभोरूपाः पार्जन्याः ॥ ३ ॥

पृश्निस्तिरश्चीनपृश्निरूर्ध्वपृश्निस्ते मारुताः फल्गूर्लोहितोर्णी पलक्षी ताः सारस्वत्यः प्लीहाकर्णः शुण्ठाकर्णोऽध्यालोहकर्णस्ते त्वाष्ट्राः कृष्णग्रीवः शितिकक्षोऽञ्जिसक्थस्त ऐन्द्राग्नाः कृष्णाञ्जिरल्पाञ्जिर्महाञ्जिस्त उषस्याः ॥ ४ ॥

शिल्पा वैश्वदेव्यो रोहिण्यस्त्र्यवयो वाचेऽविज्ञाता अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ ५ ॥

कृष्णग्रीवा आग्नेयाः शितिभ्रवो वसूनां रोहिता रुद्राणां श्वेता अवरोकिण आदित्यानां नभोरूपाः पार्जन्याः ॥ ६ ॥

उन्नत ऋषभो वामनस्त ऐन्द्रावैष्णवा उन्नतः शितिबाहुः शितिपृष्ठस्त ऐन्द्राबार्हस्पत्याः शुकरूपा वाजिनाः कल्माषा आग्निमारुताः श्यामाः पौष्णाः ॥ ७ ॥

Śuddhavālaḥ sarvaśuddhavālo maṇivālasta āśvināḥ śyetaḥ syetākṣo' ruṇaste rudrāya paśupataye karṇā yāmā avaliptā raudrā nabhorūpāḥ pārjanyāḥ (i). //3//

Pṛśnistiraścīnapṛśnirūrdhvapṛśniste mārutāḥ phalgūrlo-hitorṇī palakṣī tāḥ sārasvatyaḥ plīhākarṇaḥ śuṇṭhākarṇo-'dhyālohakarṇaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo-'ñjisakthasta aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista uṣasyāḥ (i). //4//

Śilpā vaiśvadevyo rohiṇyastryavayo vāce'vijñātā adityai sarūpā dhātre vatsataryo devānāṁ patnībhyaḥ (i). //5//

Kṛṣṇagrīvā āgneyāḥ śitibhravo vasūnām̐ rohitā rudrāṇām̐ śvetā avarokiṇa ādityānāṁ nabhorūpāḥ pārjanyāḥ (i). //6//

Unnata ṛṣabho vāmanasta aindrāvaiṣṇavā unnataḥ śitibāhuḥ śitipṛṣṭhasta aindrābārhaspatyāḥ śukarūpā vājināḥ kalmāṣā āgnimārutāḥ śyāmāḥ pauṣṇāḥ (i). //7//

3. The one with bright hair, the one with all its hair bright, and the one with jewel-bright hair, these belong to Aśvins; the white one, the white-eyed and the ruddy one, these belong to Rudra (the terrible punisher), the Lord of animals; those having long ears belong to Yama; arrogant ones belong to Rudras and the sky-blue ones belong to Parjanya (Lord of Clouds). (1)

4. The speckled ones, those speckled transversely, those speckled upwards belong to Maruts (the Cloud-bearing winds); those with undeveloped bodies, those with reddish hair, the white ones,those belong to Sarasvatī; the male one with diseased ears, the one with short ears, the one with gold-coloured ears, these belong to Tvaṣṭṛ; the black-necked, the one with white flanks, the one with spotted thighs, these belong to Indra and Agni; the one with black spots, the one with small spots, the one with large spots, these belong to Uṣas (the dawn). (1)

5. The females with variegated colours belong to Viśvedevas (all the bounties of Nature); the red-coloured, one and a half years old belong to Vāk (the speech); those undistinguished belong to Aditi (the Eternity); those of the same colour belong to Dhātṛ (the sustainer), and the weaned she-calves belong to Devapatnīs (the wives of the enlighted ones). (1)

6. The black-necked ones belong to Agni; the white-browed belong to Vasus (the young sages), the red ones belong to Rudras (the adult sages); the white far-sighted ones belong to Ādityas (the mature sages); and the sky-blue ones belong to Parjanya (clouds). (1)

7. The tall, the sturdy and the dwarf, these belong to Indra-Viṣṇu; the tall, the one with white forefeet and the one with white back, these belong to Indra-Bṛhaspati; the parrot-coloured belong to Vājins (the speedy); black with white spots belong to Agni-Maruts; dark-coloured belong to Pūṣan. (1)

एता ऐन्द्राग्ना द्विरूपा अग्नीषोमीया वामना अनड्वाह आग्नावैष्णवा वशा मैत्रावरुण्योऽन्यत एन्यो मैत्र्यः ॥ ८ ॥

कृष्णग्रीवा आग्नेया बभ्रवः सौम्याः श्वेता वायव्या अविज्ञाता अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ ९ ॥

कृष्णा भौमा धूम्रा आन्तरिक्षा बृहन्तो दिव्याः शबला वैद्युताः सिध्मास्तारकाः ॥ १० ॥

धूम्रान्वसन्तायालभते श्वेतान्ग्रीष्माय कृष्णान्वर्षाभ्योऽरुणाञ्छरदे पृषतो हेमन्ताय पिशङ्गाञ्छिशिराय ॥ ११ ॥

त्र्यवयो गायत्र्यै पञ्चावयस्त्रिष्टुभे दित्यवाहो जगत्यै त्रिवत्सा अनुष्टुभे तुर्यवाह उष्णिहे ॥ १२ ॥

पष्ठवाहो विराज उक्षाणो बृहत्या ऋषभाः ककुभेऽनड्वाहः पङ्क्त्यै धेनवोऽतिच्छन्दसे ॥ १३ ॥

कृष्णग्रीवा आग्नेया बभ्रवः सौम्या उपध्वस्ताः सावित्रा वत्सतर्यः सारस्वत्यः श्यामाः पौष्णाः पृश्नयो मारुता बहुरूपा वैश्वदेवा वशा द्यावापृथिवीयाः ॥ १४ ॥

Etā aindrāgnā dvirūpā agnīṣomīyā vāmanā anaḍvāha āgnāvaiṣṇavā vaśā maitrāvaruṇyo'nyata enyo maitryaḥ (i). //8//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyāḥ śvetā vāyavyā avijñātā adityai sarūpā dhātre vatsataryo devānām patnībhyaḥ (i). //9//

Kṛṣṇā bhaumā dhūmrā āntarikṣā bṛhanto divyāḥ śabalā vaidyutāḥ sidhmāstārakāḥ (i). //10//

Dhūmrān vasantāyālabhate śvetān grīṣmāya kṛṣṇān varṣābhyo'ruṇāñcharade pṛṣato hemantāya piśaṅgāñchiśirāya (i). //11/

Tryavayo gāyatryai pañcāvayastriṣṭubhe dityavāho jagatyai trivatsā anuṣṭubhe turyavāha uṣṇihe (i). //12//

Paṣṭhavāho virāja ukṣāṇo bṛhatyā ṛṣabhāḥ kakubhe'naḍvāhaḥ paṅktyai dhenavo' ticchandase (i). //13//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyā upadhvastāḥ sāvitrā vatsataryaḥ sārasvatyaḥ śyāmāḥ pauṣṇāḥ pṛśnayo mārutā bahurūpā vaiśvadevā vaśā dyāvāpṛthivīyāḥ (i). //14//

8. The variegated ones belong to Indra-Agni; those having two colours belong to Agni-Soma; dwarf bullocks belong to Agni-Viṣṇu; good-tempered cows belong to Mitra-Varuṇa, and partly variegated belong to Mitra. (1)

9. Black-necked ones belong to Agni; brown ones belong to Soma; white ones belong to Vāyu; undistinguished ones belong to Aditi; those having a common form belong to Dhātṛ; and weaning she-calves belong to Devapatnīs. (1)

10. Black ones belong to Bhūmi (the earth); smoke-coloured belong to Antarikṣa (the mid-space); huge ones belong to Dyu (the sky); brindled ones belong to Vidyut (the lightning); and blotched ones belong to Tārakas (the stars). (1)

11. Smoke-coloured he secures for Vasanta (spring season); white ones for Grīṣma (the summer); black ones for Varṣās (the rains); red ones for Śarad (the autumn); speckled ones for Hemanta (the winter); and orange-coloured for Śiśira (the frosty season). (1)

12. One and half year old calves he secures for *gāyatrī* metre; two and half years old steers for *triṣṭubh* metre; two years old for *jagatī* metre; three years old steers for *anuṣṭup* metre; and four years old for *uṣṇik* metre. (1)

13. Load-carrying bullocks he secures for *virāj* metre; fully mature bulls for *bṛhatī* metre; powerful bulls for *kakup* metre; draught oxen for *paṅkti* metre; and milch-cows for *aticchandas* metre. (1)

14. Black-necked ones belong to Agni; brown ones to Soma; those with mixed colours to Savitṛ; weaned she-calves to Sarasvatī; dark-coloured ones to Puṣan; speckled ones to Maruts; multi-coloured ones to Viśve-devās; and sterile cows to Dyāvā-Pṛthivī (the heaven and earth). (1)

उक्ताः सञ्चरा एता ऐन्द्राग्नाः कृष्णा वारुणाः पृश्नयो मारुताः कायास्तूपराः ॥ १५ ॥

अग्नयेऽनीकवते प्रथमजानालभते मरुद्भ्यः सान्तपनेभ्यः सवात्यान्मरुद्भ्यो गृहमेधिभ्यो बष्किहान्मरुद्भ्यः क्रीडिभ्यः सꣳसृष्टान्मरुद्भ्यः स्वतवद्भ्योऽनुसृष्टान् ॥ १६ ॥

उक्ताः सञ्चरा एता ऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा बहुरूपा वैश्वकर्मणाः ॥ १७ ॥

धूम्रा बभ्रुनीकाशाः पितॄणाꣳ सोमवतां बभ्रवो धूम्रनीकाशाः पितॄणां बर्हिषदां कृष्णा बभ्रुनीकाशाः पितॄणामग्निष्वात्तानां कृष्णाः पृषन्तस्त्रैयम्बकाः ॥ १८ ॥

उक्ताः सञ्चरा एताः शुनासीरीयाः श्वेता वायव्याः श्वेताः सौर्याः ॥ १९ ॥

वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान्वर्षाभ्यस्तित्तिरीञ्छरदे वर्त्तिका हेमन्ताय ककराञ्छिशिराय विककरान् ॥ २० ॥

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकानद्भ्यो मत्स्यान्मित्राय कुलीपयान्वरुणाय नाक्रान् ॥ २१ ॥

Uktāḥ sañcarā etā aindrāgnāḥ kṛṣṇā vāruṇāḥ pṛśnayo mārutāḥ kāyāstūparāḥ (i). //15//

Agnaye'nīkavate prathamajānālabhate marudbhyaḥ sāntapanebhyaḥ savātyān marudbhyo gṛhamedhibhyo baṣkihān marudbhyaḥ krīḍibhyaḥ saṁsṛṣṭān marudbhyaḥ svatavadbhyo' nusṛṣṭān (i). //16//

Uktāḥ sañcarā etā aindrāgnāḥ prāśṛṅgā māhendrā bahurūpā vaiśvakarmaṇāḥ. (i). //17//

Dhūmrā babhrunīkāśāḥ pitṝṇāṁ somavatāṁ babhravo dhūmranīkāśāḥ pitṝṇāṁ barhiṣadāṁ kṛṣṇā babhrunī-kāśāḥ pitṝṇāmagniṣvāttānāṁ kṛṣṇāḥ pṛṣantastraiyam-bakāḥ (i). //18//

Uktāḥ sañcarā etāḥ śunāsīrīyāḥ śvetā vāyavyāḥ śvetāḥ sauryāḥ (i). //19//

Vasantāya kapiñjalānālabhate grīṣmāya kalaviṅkān varṣābhyastittirīñcharade varttikā hemantāya kakarāñ-chiśirāya vikakarān (i). //20//

Samudrāya sisumārānālabhate parjanyāya maṇḍūkān adbhyo matsyān mitrāya kulīpayān varuṇāya nākrān (i). //21//

15. The above-mentioned grouped together, if dappled, belong to Indra-Agni; the black ones belong to Varuṇa; the speckled ones belong to Maruts; and the hornless ones belong to Ka (Prajāpati, the Lord of creatures). (1)

16. He procures those of the first birth for Agni, commanding an army; those born of one mother for the consuming Maruts (soldiers); those born after a long interval for the householder Maruts; those born together for the sportive Maruts; those born in succession for the inherently valiant Maruts. (1)

17. The above-mentioned, grouped together, if dappled, belong to Indra-Agni; those having prominent horns belong to Mahendra (the great Indra); and the multi-coloured belong to Viśvakarman (Universal Architect). (1)

18. Smoke-coloured with a brownish tinge belong to Pitṛs (the elders), fond of cure-juice; brown-coloured with a smoky tinge belong to Pitṛs assembled at the sacrifices; the black with brownish tinge belong to Pitṛs, expert in the uses of fire; the black with spots belong to Tryambaka (the master of three regions). (1)

19. The above- mentioned, grouped together, if dappled, belong to Śunāsīra and white ones belong to Vāyu, and the bright ones belong to Sūrya (the sun). (1)

20. He secures *kapiñjala* birds for the Spring season, sparrows for the Summer, partiridges for the Rains, the quails for the Autumn, the *kakara* birds for the Winter, the *vikakara* birds for the Frosty season. (1)

21. He secures porpoises for Samudra (the sea), frogs for Parjanya, the fish for Āpaḥ (the waters), the *kulīpayas* for Mitra (the sun), and the crocodiles for Varuṇa (the high sea). (1)

सोमाय हंसानालभते वायवे बलाका इन्द्राग्निभ्यां क्रुञ्चान्मित्राय मद्गून्वरुणाय चक्रवाकान् ।२२।

अग्नये कुटरूनालभते वनस्पतिभ्य उलूकानग्नीषोमाभ्यां चाषानश्विभ्यां मयूरान्मित्रावरुणाभ्यां कपोतान् ॥ २३ ॥

सोमाय लबानालभते त्वष्ट्रे कौलीकान्गोषादीर्देवानां पत्नीभ्यः कुलीका देवजामिभ्योऽग्नये गृहपतये पारुष्णान् ॥ २४ ॥

अह्ने पारावतानालभते रात्र्यै सीचापूरहोरात्रयोः सन्धिभ्यो जतूर्मासेभ्यो दात्यौहान्त्संवत्सराय महतः सुपर्णान् ॥ २५ ॥

भूम्या आखूनालभतेऽन्तरिक्षाय पाङ्क्त्रान्दिवे कशान्दिग्भ्यो नकुलान्बभ्रुकानवान्तरदिशाभ्यः ।२६।

वसुभ्य ऋश्यानालभते रुद्रेभ्यो रुरूनादित्येभ्यो न्यङ्कून्विश्वेभ्यो देवेभ्यः पृषतान्त्साध्येभ्यः कुलुङ्गान् ॥ २७ ॥

ईशानाय परस्वत आलभते मित्राय गौरान्वरुणाय महिषान्बृहस्पतये गवयाँस्त्वष्ट्र उष्ट्रान् ॥ २८ ॥

Somāya haṁsānālabhate vāyave balākā indrāgnibhyāṁ kruñcān mitrāya madgūn varuṇāya cakravākān (i). //22//

Agnaye kutarūnālabhate vanaspatibhya ulūkān-agnīṣomābhyāṁ cāṣān aśvibhyāṁ mayūrān mitrāvaruṇābhyāṁ kapotān (i). //23//

Somāya labānālabhate tvaṣṭre kaulīkān goṣādīrdevānāṁ patnībhyaḥ kulīkā devajāmibhyo'gnaye gṛhapataye pāruṣṇān (i). //24//

Ahne pārāvatānālabhate rātryai sīcāpūrahorātrayoḥ sandhibhyo jatūrmāsebhyo dātyauhāntsaṁvatsarāya mahataḥ suparṇān (i). //25//

Bhūmyā ākhūnālabhate'ntarikṣāya pāṅktrān dive kaśān digbhyo nakulān babhrukān avāntaradiśābhyaḥ (i). //26//

Vasubhya ṛśyānālabhate rudrebhyo rurūn ādityebhyo nyaṅkūn viśvebhyo devebhyaḥ pṛṣatāntsādhyebhyaḥ kuluṅgān (i). //27//

Īśānāya parasvata ālabhate mitrāya gaurān varuṇāya mahiṣān bṛhaspataye gavayāṅstvaṣṭra uṣṭrān (i). //28//

22. He secures swans for Soma, she-cranes for Vāyu, curlews for Indra-Agni, divers for Mitra and the *cakravāka* (Anas Casarca) for Varuṇa. (1)

23. He procures cocks for Agni, owls for Vanaspatis (Lords of forests), blue jays for Agni-Soma, peacocks for Aśvins and pigeons for Mitrā Varuṇa. (1)

24. He procures quails for Soma, *kaulīkas,* that sit on cows, for Tvaṣṭṛ, mynahs for Devapatnīs, *kulīkas* for Deva-jāmis (the sisters of the enlightened ones), and *pāruṣṇas* for Agni, the householder. (1)

25. He secures doves for Ahan (the day), *sīcāpūs* for Rātri (night), bats for conjuctions of Aho-rātra (the day and night), gallinules *(jatūḥ)* for Māsas (the months), and the great eagle for Saṁvatsara (the year). (1)

26. He secures rats for Bhūmi, field-rats for Antarikṣa, voles (*kaśas*) for Dyu, mongooses for Diks (the quarters), and brownish ichneumons for Avāntara Diks (intermediate quarters). (1)

27. He procures black bucks *(ṛṣya)* for Vasus, *rurus* for Rudras, *nyaṅkus* for Ādityas, spotted deer for Viśvedevas, and *kuluṅgas* for Sādhyas (those practising austerities). (1)

28. He procures wild asses (*parasvat*) for Īśana (the ruling Lord), *gauras* for Mitra, buffaloes for Varuṇa, *gayals* for Bṛhaspati,and camels for Tvaṣṭṛ. (1)

प्रजापतये पुरुषान्हस्तिन आलभते वाचे प्लुषींश्चक्षुषे मशकाञ्छ्रोत्राय भृङ्गाः ॥ २९ ॥

प्रजापतये च वायवे च गोमृगो वरुणायारण्यो मेषो यमाय कृष्णो मनुष्यराजाय मर्कटः शार्दूलाय रोहिदृषभाय गवयी क्षिप्रश्येनाय वर्तिका नीलङ्गोः कृमिः समुद्राय शिशुमारो हिमवते हस्ती ॥ ३० ॥

मयुः प्राजापत्य उलो हलिक्ष्णो वृषदंशस्ते धात्रे दिशां कङ्को धुङ्क्षाग्नेयी कलविङ्को लोहिताहिः पुष्करसादस्ते त्वाष्ट्रा वाचे क्रुञ्चः ॥ ३१ ॥

सोमाय कुलुङ्ग आरण्योऽजो नकुलः शका ते पौष्णाः क्रोष्टा मायोरिन्द्रस्य गौरमृगः पिद्वो न्यङ्कुः कक्कटस्तेऽनुमत्यै प्रतिश्रुत्कायै चक्रवाकः ॥ ३२ ॥

सौरी बलाका शार्गः सृजयः शयाण्डकस्ते मैत्राः सरस्वत्यै शारिः पुरुषवाक् श्वाविद्भौमी शार्दूलो वृकः पृदाकुस्ते मन्यवे सरस्वते शुकः पुरुषवाक् ॥ ३३ ॥

सुपर्णः पार्जन्य आतिर्वाहसो दर्विदा ते वायवे बृहस्पतये वाचस्पतये पैङ्गराजोऽलज आन्तरिक्षः प्लवो मद्गुर्मत्स्यस्ते नदीपतये द्यावापृथिवीयः कूर्मः ॥ ३४ ॥

Prajāpataye puruṣān hastina ālabhate vāce pluṣīñścakṣuṣe maśakāñchrotrāya bhṛṅgāḥ (i). //29//

Prajāpataye ca vāyave ca gomṛgo varuṇāyāraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya markaṭaḥ śārdūlāya rohidṛṣabhāya gavayī kṣipraśyenāya vartikā nīlaṅgoḥ kṛmiḥ samudrāya śiśumāro himavate hastī (i). //30//

Mayuḥ prājāpatya ulo halikṣṇo vṛṣadaṁśaste dhātre diśāṁ kaṅko dhuṅkṣāgneyī kalaviṅko lohitāhiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ (i). //31//

Somāya kuluṅga āraṇyo' jo nakulaḥ śakā te pauṣṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ pidvo nyaṅkuḥ kakkaṭaste'numatyai pratiśrutkāyai cakravākaḥ (i). //32//

Saurī balākā śārgaḥ sṛjayaḥ śayāṇḍakaste maitrāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ pṛdākuste manyave sarasvate śukaḥ puruṣavāk (i). //33//

Suparṇaḥ pārjanya ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paiṅgarājo'laja āntarikṣaḥ plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmaḥ (i). //34//

29. He procures male elephants for Prajāpati, white ants (*pluṣīs*) for Vāk (the speech), mosquitoes for Cakṣu (the vision) and bumble bees for Śrotra (the hearing). (1)

30. He procures *gayal* (*go-mṛga*) for Prajāpati and Vāyu, a wild ram for Varuṇa, a black buck for Yama, a monkey for Manuṣya-rāja (the king of men), a red deer for *śardūla* (the panther), a female *gayal* for *ṛṣabha* (the bull), a quail for *kṣipraśyena* (the swift hawk), a worm for *nīlaṅgu* (a species of worm), a propoise for Samudra, and an elephant for Himavān (the snowy mountain). (1)

31. The chimpanzee (*mayu*) belongs to the Lord of creatures (Prajāpati); the *ula* lion, the sword-toothed lion and the cat, they belong to Dhātṛ; the heron belongs to Diks; the *dhuṅkṣā* (a female bird) belongs to Agni; the sparrow, the red snake, the crane, these belong to Tvaṣṭṛ; and the curlew (*kruñca*) belongs to Vāk. (1)

32. The antelope belongs to Soma (the moon); the wild goat, the mongoose, the *śakā* bird,those belong to Pūṣan; the jackal belongs to Māyu; the *gaura* belongs to Indra; the *pidva* deer, the *nyaṅku* deer, the cock, these belong to Anumati (the assent); the ruddy-goose (*cakravāka*) belongs to Pratiśrutkā (promise). (1)

33. The female heron belongs to Sūrya; the *sarga*, the *srjaya*, the *śayāṇḍaka*, these belong to Mitra; the female parrot, talking in man's speech, belongs to Sarasvatī; the porcupine belongs to Bhūmi; the panther, the wolf, the snake, these belong to Manyu (the ardour); the male parrot, talking in man's speech belongs to Sarasvān (the male teacher). (1)

34. The eagle belongs to Parjanya; the *āti* bird, the *vāhasa* bird, the wood-pecker (*darvida*), these belong to Bṛhaspati, the master of the speech; the *alaja* bird belongs to Antarikṣa; the pelican *(plava)*, the cormorant (*madgu)* and the fish, these belong to Nadhīpati (the Lord of rivers), and the turtle belongs to Dyāvā-pṛthivī. (1)

पुरुषमृगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हंसो वातस्य नाक्रो मकरः कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः ॥ ३५ ॥

एण्यह्नो मण्डूको मूषिका तित्तिरिस्ते सर्पाणां लोपाश आश्विनः कृष्णो रात्र्या ऋक्षो जतूः सुषिलीका त इतरजनानां जहका वैष्णवी ॥ ३६ ॥

अन्यवापोऽर्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासां कश्यपो रोहित्कुण्डृणाची गोलत्तिका तेऽप्सरसां मृत्यवेऽसितः ॥ ३७ ॥

वर्षाहूर्ऋतूनामाखुः कशो मान्थालस्ते पितॄणां बलायाजगरो वसूनां कपिञ्जलः कपोत उलूकः शशस्ते निर्ऋत्यै वरुणायारण्यो मेषः ॥ ३८ ॥

Puruṣamṛgaścandramaso godhā kālakā dārvāghāṭaste vanaspatīnāṁ kṛkavākuḥ sāvitro haṁso vātasya nākro makaraḥ kulīpayaste' kūpārasya hriyai śalyakaḥ (i). //35//

Eṇyahṇo maṇḍūko mūṣikā tittiriste sarpāṇāṁ lopāśa āsvinaḥ kṛṣṇo rātryā ṛkṣo jatūḥ suṣilīkā ta itarajanānāṁ jahakā vaiṣṇavī (i). //36//

Anyavāpo'rdhamāsānāmṛśyo mayūraḥ suparṇaste gandharvāṇāmapāmudro māsāṁ kaśyapo rohitkuṇḍṛṇācī golattikā te' psarasāṁ mṛtyave' sitaḥ (i). //37//

Varṣāhūrṛtūnāmākhuḥ kaśo mānthālaste pitṝṇāṁ balāyājagaro vasūnāṁ kapiñjalaḥ kapota ulūkaḥ śaśaste nirṛtyai varuṇāyāraṇyo meṣaḥ (i). //38//

35. The buck belongs to Candramas (the moon); the iguana (*godhā*), *kālakā*, and wood-pecker *(dārvāghāṭaḥ)* belongs to Vanaspatis; the cock (*kṛkavāku*) belongs to Savitṛ; the swan belongs to Vāta (the breeze); the crocodile, the dolphins, the *kulīpaya*, these belong to Akūpāra (the sea); the porcupine belongs to Hrī (shyness). (1)

36. The female deer belongs to Ahan (day); the frog, the female rat, the partridge, these belong to Sarpas (the snakes); the jackal (*lopāśa*) belongs to Aśvins; the black buck belongs to Rātri; the bear, the rat, the *suṣilīka*, these belong to Itara-janas (the other folk) and the pole cat belongs to Viṣṇu. (1)

37. The cuckoo *(anya-vāpa)* belongs to Ardhamāsas (the half-months) the antelope, the peacock, the eagle, these belong to Gandharvas (the singers); the otter (*apāmudra*) belongs to Māsas; the tortoise *(kaśyapa)* the doe antelope *(rohit)*, these belong to Apsaras (the dancers), and the black snake belongs to Mṛtyu (the death). (1)

38. The frog *(varṣāhū)* belongs to Ṛtus (the seasons); the rat, the field-rat, the mouse *(mānthālaḥ)*, these belong to Pitṛs (the elders); the python belongs to Bala (the strength); the white partridge belongs to Vasus; the pigeon, the owl, the hare, these belong to Nirṛti (the misery); and the wild ram belongs to Varuṇa. (1)

श्वित्र आदित्यानामुष्ट्रो घृणीवान्वार्ध्रीनसस्ते मत्या अरण्याय सृमरो रुरू रौद्रः क्वयिः कुटरुर्दात्यौहस्ते वाजिनां कामाय पिकः ॥ ३९ ॥

खड्गो वैश्वदेवः श्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिंहो मारुतः कृकलासः पिप्पका शकुनिस्ते शरव्यायै विश्वेषां देवानां पृषतः ॥ ४० ॥

Śvitra ādityānāmuṣṭro ghṛṇīvānvārdhrīnasaste matyā araṇyāya sṛmaro rurū raudraḥ kvayiḥ kuṭarurdātyauhaste vājināṁ kāmāya pikaḥ (i). //39//

Khaḍgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo gardabhastarakṣuste rakṣasāmindrāya sūkaraḥ siṁho mārutaḥ kṛkalāsaḥ pippakā śakuniste śaravyāyai viśveṣāṁ devanāṁ pṛṣataḥ (i). //40//

39. The white one belongs to Ādityas; the camel, the fierce animal *(ghṛṇīvān)*, the rhinoceros, *(vārdhrīnasa)*, these belong to Mati (the intelligence); the *camar* cow *(sṛmara)* belongs to Araṇya (the forest); the *ruru* belongs to Rudras; the *kvayi*, the cock *(kuṭaru)*, the gallinule *(dātyauha)*, these belong to Vājins (the speedy ones); and the cuckoo belongs to Kāma (the desire). (1)

40. The rhinoceros *(khaḍga)* belongs to Viśvedevas; the black dog, the long-eared ass, the hyena, these belong to Rakṣas (the guards); the boar belongs to Indra; the lion belongs to Maruts; the chameleon, the *pippaka*, the vulture *(śakuni)*, these belong to Śaravyā (a woman expert in arrow shooting); and the spotted deer belongs to Viśvedevas. (1)

अथ पञ्चविंशोऽध्यायः ।

शादं दुद्भिरवकां दन्तमूलैर्मृदं बस्वैस्तेगान्दंष्ट्राभ्यां सरस्वत्या अग्रजिह्वं जिह्वाया उत्सादमवक्रन्देन तालु वाजं हनुभ्यामप आस्येन वृषणमाण्डाभ्यामादित्याँ श्मश्रुभिः पन्थानं भ्रूभ्यां द्यावापृथिवी वर्तोभ्यां विद्युतं कनीनकाभ्यां शुक्लाय स्वाहा कृष्णाय स्वाहा पार्याणि पक्ष्माण्यवार्या इक्षवोऽवार्याणि पक्ष्माणि पार्या इक्षवः[1] ॥ १ ॥

वातं प्राणेनापानेन नासिके उपयाममधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनूकाशेन बाह्यं निवेष्यं मूर्ध्ना स्तनयित्नुं निर्बाधेनाशनिं मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्यां श्रोत्रं श्रोत्राभ्यां कर्णौ तेदनीमधरकण्ठेनापः शुष्ककण्ठेन चित्तं मन्याभिरदितिं शीर्ष्णा निर्ऋतिं निर्जर्जल्येन शीर्ष्णा संक्रोशैः प्राणान् रेष्माणं स्तुपेन[1] ॥ २ ॥

ATHA PAÑCAVIṀŚO’DHYĀYAḤ

Śādaṁ dadbhiravakāṁ dantamūlairmṛdaṁ basvaistegān daṁṣṭrābhyāṁ sarasvatyā agrajihvaṁ jihvāyā utsādamavakrandenā tālu vājaṁ hanubhyāmapa āsyena vṛṣaṇamāṇḍābhyāmādityāñ śmaśrubhiḥ panthānam bhrūbhyāṁ dyāvāpṛthivī vartobhyāṁ vidyutaṁ kanīnakābhyāṁ śuklāya svāhā kṛṣṇāya svāhā pāryāṇi pakṣmāṇyavāryā ikṣavo’vāryāṇi pakṣmāṇi pāryā ikṣavaḥ (i). //1//

Vātaṁ prāṇenāpānena nāsike upayāmamadhareṇauṣṭhena saduttareṇa prakāśenāntaramanūkāśena bāhyaṁ niveṣyaṁ mūrdhnā stanayitnuṁ nirbādhenāśaniṁ mastiṣkeṇa vidyutaṁ kanīnakābhyāṁ karṇābhyāṁ śrotraṁ śrotrābhyāṁ karṇau tedanīmadharakaṇṭhenāpaḥ śuṣkakaṇṭhena cittaṁ manyābhiraditiṁ śīrṣṇā nirṛtiṁ nirjarjalyena śīrṣṇā saṁkrośaiḥ prāṇān reṣmāṇaṁ stupena (i). //2//

CHAPTER TWENTY-FIVE

1. Fresh hard fruits are for teeth, the soft ripe fruit for the jaws, very soft foods for gums, the hard nuts for the molars; the forepart of the tongue is for speech, the root of the tongue for tasting, the palates for shouting; the food is related to the two jaws, the water to the mouth, the fertility to the testicles, the beards to the old sages. The path is associated with eye-brows, the heaven and earth with eye-lashes and the lightning with the pupils of eyes. Let it be dedicated to the white; let it be dedicated to the black. Effectual are the upper eye-lashes and irresistible are the lower eye-lashes; irresistible are the upper eye-lashes and effectual are the lower eye-lashes. (1)

2. The air is closely related to the in-breath, the two nostrils to the out-breath; the controlling power to the lower lip, the impulsion to the upper lip; the inner mind to light, the outer mind to reflection; the head to the whirl pool, thunderbolt to the frontal head-bone; electricity to the brain, lightning flash to the pupils of eyes; hearing power to the external ears, external ears to the internal ears and the process of hearing; waters to the lower neck, thought to the dry throat, eternity to the back neck-tendons, misery to the head, vital breaths to the ragged head and to the abuses, and crest to the violence. (1)

मशकान् केशैरिन्द्रꣳ स्वपसा वहेन बृहस्पतिꣳ शकुनिसादेन कूर्माञ्छफैराक्रमणꣳ स्थूराभ्यामृक्षलाभिः कपिञ्जलाञ्जवं जङ्घाभ्यामध्वानं बाहुभ्यां जाम्बीलेनारण्यमग्निमतिरुग्भ्यां पूषणं दोर्भ्यामश्विनावꣳसाभ्याꣳ रुद्रꣳ रोराभ्याम् ॥ ३ ॥

अग्नेः पक्षतिर्वायोर्निपक्षतिरिन्द्रस्य तृतीया सोमस्य चतुर्थ्यदित्यै पञ्चमीन्द्राण्यै षष्ठी मरुताꣳ सप्तमी बृहस्पतेरष्टम्यर्यम्णो नवमी धातुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यमस्य त्रयोदशी ॥ ४ ॥

इन्द्राग्न्योः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां चतुर्थी निर्ऋत्यै पञ्चम्यग्नीषोमयोः षष्ठी सर्पाणाꣳ सप्तमी विष्णोरष्टमी पूष्णो नवमी त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यम्यै त्रयोदशी द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥ ५ ॥

Maśakān keśairindraṁ svapasā vahena bṛhaspatiṁ śakunisādena kūrmāñchaphairākramaṇaṁ sthūrābhyāmṛk-ṣalābhiḥ kapiñjalāñjavaṁ jaṅghābhyāmadhvānaṁ bāhubhyāṁ jāmbīlenāraṇyamagnimatirugbhyāṁ pūṣaṇaṁ dorbhyāmaśvināvaṁsābhyāṁ rudraṁ rorābhyām (i). //3//

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya caturthyadityai pañcamīndrāṇyai ṣaṣṭhī marutāṁ saptamī bṛhaspaterașṭamyaryamṇo navamī dhāturdaśamīndrasyai-kādaśī varuṇasya dvādaśī yamasya trayodaśī (i). //4//

Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatirmitrasya tṛtīyāpāṁ caturthī nirṛtyai pañcamyagnīṣomayoḥ ṣaṣṭhī sarpāṇāṁ saptamī viṣṇoraṣṭamī pūṣṇo navamī tvaṣṭurdaśamīndrasyaikādaśī varuṇasya dvādaśī yamyai trayodaśī dyāvāpṛthivyordakṣiṇaṁ pārśvaṁ viśveṣāṁ devānāmuttaram (i). //5//

3. Mosquitoes are associated with the hair, resplendence with the active shoulder, supremacy with the bird- like jump, tortoises with the hoofs; the approach with the fetlocks; the *kapiñjala* bird with the veins below the ankle-bone; the speed with the shanks, path with the forelegs; the forest with the knee-pan; adoration with the knees, sustenance with the shoulders and punishment with the shoulder-joints. (1)

4. (On the right side), the first rib belongs to the adorable Lord, the second to the omnipresent Lord, the third to the resplendent Lord, the fourth to the blissful Lord, the fifth to the Eternity, the sixth to the resplendence of the Lord, the seventh to the cloud-bearing winds, the eighth to the Lord Supreme, the ninth to the ordainer Lord, the tenth to the sustainer Lord, the eleventh to the resplendent self, the twelfth to the venerable Lord, and the thirteenth to the controller Lord. (1)

5. (On the left side), the first rib belongs to the Lord resplendent and adorable, the second to the divine Doctress, the third to the friendly Lord, the fourth to the Waters, the fifth to the Earth, the sixth to the Lord adorable and blissful, the seventh to the Serpents, the eighth to the omnipresent Lord, the ninth to the Nourisher, the tenth to the universal Architect, the eleventh to the resplendent Self, the twelfth to the venerable Lord and the thirteenth to the Controlling power; the right side belongs to the heaven and earth and the left side to all the bounties of Nature. (1)

मरुताᳪं स्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां द्वितीयाऽऽदित्यानां तृतीया वायोः पुच्छमग्नीषोमयोर्भासदौ क्रुञ्चौ श्रोणिभ्यामिन्द्राबृहस्पती ऊरुभ्यां मित्रावरुणावल्गाभ्यामाक्रमणᳪं स्थूराभ्यां बलं कुष्ठाभ्याम् ॥ ६ ॥

पूषणं वनिष्ठुनाऽन्धाहीन्त्स्थूलगुदया सर्पान्गुदाभिर्विह्रुत आन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां वाजिनᳪं शेपेन प्रजाᳪं रेतसा चाषान् पित्तेन प्रदरान् पायुना कूश्माञ्छकपिण्डैः ॥ ७ ॥

इन्द्रस्य क्रोडोऽदित्यै पाजस्यं दिशां जत्रवोऽदित्यै भसज्जीमूतान् हृदयौपशेनान्तरिक्षं पुरीतता नभ उदर्येण चक्रवाकौ मतस्नाभ्यां दिवं वृक्काभ्यां गिरीन् प्लाशिभिरुपलान् प्लीह्ना वल्मीकान् क्लोमभिर्ग्लौभिर्गुल्मान् हिराभिः स्रवन्तीर्ह्रदान् कुक्षिभ्याᳪं समुद्रमुदरेण वैश्वानरं भस्मना ॥ ८ ॥

Marutāṁ skandhā viśveṣāṁ devānāṁ prathamā kīkasā rudrāṇāṁdvitīyā "dityānāṁ tṛtīyā vāyoḥ pucchamagnīṣomayorbhāsadau kruñcau śroṇibhyāmindrābṛhaspatī ūrubhyāṁ mitrāvaruṇāvalgābhyāmākramaṇaṁ sthūrābhyāṁ balaṁ kuṣṭhābhyām (i). //6//

Pūṣaṇaṁ vaniṣṭhunā'ndhāhīntsthūlagudayā sarpān gudābhirvihruta āntrairapo vastinā vṛṣaṇamāṇḍābhyāṁ vājinaṁ śepena prajāṁ retasā cāṣān pittena pradarān pāyunā kūśmāñchakapiṇḍaiḥ (i). //7//

Indrasya kroḍo'dityai pājasyaṁ diśāṁ jatravo'dityai bhasajjīmūtān hṛdayaupaśenāntarikṣaṁ purītatā nabha udaryeṇa cakravākau matasnābhyāṁ divaṁ vṛkkābhyāṁ girīn plāśibhirupalān plīhnā valmīkān klomabhirglaubhirgulmān hirābhiḥ sravantirhradān kukṣibhyāṁ samudramudareṇa vaiśvānaraṁ bhasmanā (i). //8//

6. The shoulders belong to the cloud-bearing winds (Maruts), the first rib cartiledges to all the bounties of Nature (Viśvedevāḥ), the second to the punishers (Rudras), the third to the suns (Ādityas), the tail to the air (Vāyu), the two huge haunches to the Lord adorable and blissful (Agni-Soma). The two hips are for the two curlews (*kruñcas*), two thighs are for the Lord resplendent and Supreme (Indra-Bṛhaspati), the two groins are for the Lord friendly and venerable (Mitra-Varuṇa), the two buttocks are for the forward motion (*ākramaṇam*), and the two loins for the propelling strength (*balam*). (1)

7. The nourishment is closely related to the rectum, blind worms to the large intestines, round worms to the entrails, the hook-worms to the guts, the waters to the bladder, the sperm to the testicles, the sexual power to the penis, the offspring to the semen, the bile to the foods, fissures to the anus, and the stools to the constipation. (1)

8. The chest belongs to the resplendent Lord, the belly to the Eternity, the clevicle bones belong to the regions, the fore-part of the penis belongs to the Eternity. The clouds represent the adjacent portion of the heart, the mid-space the artery of the heart, the firmament the inside of the belly, the cardiac arteries the *cakravāka* birds; the kidneys the sky, the ducts the mountains, the spleen the hail-stones, the lungs the ant-hills, the heart-vessels the shrubs; the veins resemble streams, the flanks the lakes, the belly the sea; and the ashes represent the fire. (1)

विधृतिं नाभ्या घृतꣳ रसेनापो यूष्णा मरीचीर्विप्रुड्भिर्नीहारमूष्मणा शीनं वसया प्रुष्वा अश्रुभिर्ह्रादुनीर्दूषीकाभिरस्ना रक्षाꣳसि चित्राण्यङ्गैर्नक्षत्राणि रूपेण पृथिवीं त्वचा जुम्बकाय स्वाहा ॥ ९ ॥

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १० ॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ११ ॥

यस्येमे हिमवन्तो महित्वा यस्य समुद्रꣳ रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ १२ ॥

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ १३ ॥

Vidhṛtiṁ nābhyā ghṛtaṁ rasenāpo yūṣṇā marīcīrvipruḍbhirnīhāramūṣmaṇā śīnaṁ vasayā pruṣvā aśrubhirhrādunīrdūṣīkābhirasna rakṣāṁsi citrāṇyaṅgairnakṣatrāṇi rūpeṇa pṛthivīṁ tvacā jumbakāya svāhā (i). //9//

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema (i). //10//

Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īśe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema (i). //11//

Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū kasmai devāya haviṣā vidhema (i). //12//

Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasyacchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema (i). //13//

9. The stability is determined by the navel; purified butter by the soup; waters by the digestive secretions; the rays by the drops; fog by heat; frozen butter by the tallow; irrigation of eyes by tears; the rheum of eyes by the malady, that makes one cry; blood by the protective vital force; wondrous beauty by various parts of the body; the stars by their respective forms; the earth by its skin. I dedicate it to the venerable Lord. (1)

10. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that great God we offer our oblations. (1)

11. He, who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves and who is the Lord of all these bipeds and quadrupeds, to that Lord, we offer our oblations. (1)

12. The praise of whose greatness these snowy mountains, this ocean alongwith the mighty rivers, and all these quarters sing,, and whose arms (are strong enough to protect us); to Him, the Lord, we offer our oblations. (1)

13. He, who is the bestower of spirit, and the bestower of strength, whom the whole of the universe worships, and whose command is obeyed by all the bounties of Nature, whose shade is the life immortal, and who is the Lord of death itself, to Him, the Lord, we offer our oblations. (1)

आ नो॑ भ॒द्राः क्रत॑वो यन्तु वि॒श्वतोऽद॑ब्धासो॒ अप॑रीतास उ॒द्भिदः॑ ।
दे॒वा नो॒ यथा॒ सद॒मिद् वृ॒धे अस॒न्नप्रा॑युवो रक्षि॒तारो॑ दि॒वे-दि॑वे ॥ १४ ॥

दे॒वानां॑ भ॒द्रा सु॑म॒तिर्ऋ॑जूय॒तां दे॒वाना॑ᳬं रा॒तिर॒भि नो॒ निव॑र्तताम् ।
दे॒वाना॑ᳬं स॒ख्यमुप॑सेदिमा व॒यं दे॒वा न॒ आयुः॒ प्रति॑रन्तु जी॒वसे॑ ॥ १५ ॥

तान्पूर्व॑या नि॒विदा॑ हूमहे व॒यं भगं॑ मि॒त्रमदि॑तिं॒ दक्ष॑म॒स्रिध॑म् ।
अ॒र्य॒मण॒ं वरु॑णᳬं॒ सोम॑म॒श्विना॒ सर॑स्वती नः सु॒भगा॒ मय॑स्करत् ॥ १६ ॥

तन्नो॒ वातो॑ मयो॒भु वा॑तु भेष॒जं तन्मा॒ता पृ॑थि॒वी तत्पि॒ता द्यौः ।
तद् ग्रावा॑णः सोम॒सुतो॑ मयो॒भुव॒स्तद॑श्विना शृणुतं धिष्ण्या यु॒वम् ॥ १७ ॥

तमीशा॑नं॒ जग॑तस्त॒स्थुष॒स्पतिं॑ धियञ्जि॒न्वमव॑से हूमहे व॒यम् ।
पू॒षा नो॒ यथा॒ वेद॑सा॒मस॑द् वृ॒धे र॑क्षि॒ता पा॒युरद॑ब्धः स्व॒स्तये॑ ॥ १८ ॥

Ā no bhadrāḥ kratavo yantu viśvato' dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive (i). //14//

Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no nivartatām. Devānāṁ sakhyamupasedimā vayṁ devā na āyuḥ pratirantu jīvase (i). //15//

Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitramaditiṁ dakṣamasridham.
Aryamaṇaṁ varuṇaṁ somamaśvinā sarasvatī naḥ subhagā mayaskarat (i). //16//

Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tatpitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam (i)./ //17//

Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyañjinvamavase hūmahe vayam.
Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye (i). //18//

14. May such auspicious, never-failing and elevating works, as are done without compulsion, be achieved by us in all spheres of activiity. May the divines grant us protection day after day without any obstruction in our progress. (1)

15. May the benevolent wisdom of the straightforward sages be ours. May generosity of godly men and their friendship descend on us. May they grant us long life that we may enjoy fully. (1)

16. Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges,aesthetes, physicians, surgeons and educationists. May they be auspicious and givers of happiness to us. (1)

17. May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices, extracted with the pressing stones, be conducive to health. May you, the expert physicians and surgeons, listen to our prayers. (1)

18. We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. (1)

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ १९ ॥

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसागमन्निह ॥ २० ॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ २१ ॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥ २२ ॥

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ २३ ॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ.
Svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu (i). //19//

Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁyāvāno vidatheṣu jagmayaḥ.
Agnijihvā manavaḥ sūracakṣaso viśve no devā avasāgamanniha (i). //20//

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣa-bhiryajatrāḥ.
Sthirairaṅgaistuṣṭuvāṁsastanūbhirvyaśemahi devahitaṁ yadāyuḥ (i). //21//

Śataminnu śarado anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ (i). //22//

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ.
Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam (i). //23//

19. May the widely respected, resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. (1)

20. May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mothers, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. (1)

21. O learned people, may we, with our ears, listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. (1)

22. Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those, who are sons today, shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. (1)

23. Eternity is sky; eternity is mid-air; eternity is mother and father and son. Eternity is all the gods; eternity is penta-classified men; eternity is all, that has been born and shall be born. (1)

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥ २४ ॥

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २५ ॥

एष छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः ।
अभिप्रियं यत्पुरोडाशमर्वता त्वष्टेदेनꣳ सौश्रवसाय जिन्वति ॥ २६ ॥

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ २७ ॥

होताऽध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शꣳस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥ २८ ॥

Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi (i). //24//

Yannirṇijā rekṇasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅajo memyadviśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ (i). //25//

Eṣa chāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yatpuroḍāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati (i). //26//

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñaṁ devebhyaḥ prativedayannajaḥ (i). //27//

Hotā' dhvaryurāvayā agnimindho grāvagrābha uta śaṁstā suvipraḥ. Teṅa yajñena svaraṁkṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam (i). //28//

24. Here we shall be narrating the attainments of a swift horse, possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learned men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. (1)

25. Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and the commanders. (1)

26. A charming novice horse, representing the Commander, moves in the front line, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. (1)

27. The persons, in charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the Commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he, as if, goes on announcing to the learned audience the commencement of the royal sacrifice. (1)

28. At the ceremony are also present the priest, the minister of rites, the offerer of oblations, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage-supervisors. Under their direction, the impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. (1)

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनꣳ सम्भरन्त्युतो तेषामभिगूर्त्तिर्न इन्वतु ॥ २९ ॥

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥ ३० ॥

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये तृणꣳ सर्वा ता ते अपि देवेष्वस्तु ॥ ३१ ॥

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥ ३२ ॥

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधꣳ शृतपाकं पचन्तु ॥ ३३ ॥

Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya takṣati. Ye cārvate pacanaṁ sambharantyuto teṣāmabhigūrttirna invatu (i). //29//

Upa prāgātsumanme' dhāyi manma devānāmāśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum (i). //30//

Yadvājino dāma sandānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yadvā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te api deveṣvastu (i). //31//

Yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhitau riptamasti. Yaddhastayoḥ śamituryannakheṣu sarvā tā te api deveṣvastu (i). //32//

Yadūvadhyamudarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu (i). //33//

29. Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped, and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts, and in close vicinity are vessels in which the food and fodder of the horse are dressed. (1)

30. Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse, roped to the post, is admired by the distinguished elites. (1)

31. The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet courser and the head-ropes, the girths, and the other parts of the harness. The horse looks noble as he shoves the grass into his mouth. (1)

32. The horse is bathed clean, so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger-nails of the attending physicians are cleaned. And thus all care is taken of the royal ceremony. (1)

33. It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. (1)

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।
मा तद्भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु ॥ ३४ ॥

ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु ॥ ३५ ॥

यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥ ३६ ॥

मा त्वाऽग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥ ३७ ॥

निक्रमणं निषदनं विवर्तनं यच्च पड्वीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ ३८ ॥

Yatte gātrādagninā pacyamānādabhi śūlaṁ nihatasyāvadhāvati.
Mā tadbhūmyāmāśriṣanmā tṛṇeṣu devebhyastaduśadbhyo rātamastu (i). //34//

Ye vājinaṁ paripaśyanti pakvaṁ ya īmāhuḥ surabhirnirhareti.
Ye cārvato māṅsabhikṣāmupāsata uto teṣāmabhigūrtirna invatu (i). //35//

Yannīkṣaṇaṁ māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni.
Ūṣmaṇyāpidhānā carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam (i). //36//

Mā tvā'gnirdhvanayīddhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ.
Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam (i). //37//

Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍvīśamarvataḥ.
Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu (i). //38//

34. Any portions of the operated body, which drop to the ground during the surgical operation, are carefully picked up and consigned to fire and dispersed in atmosphere. (1)

35. The horse is fed with a well-cooked meal of cereals of several kinds, giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some."(1)

36. The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of dishes, the skewers, the knives, all do honour (to the horse). (1)

37. O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron, with its fragrant contents, may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. (1)

38. O victory horse, the way you trot, the way you sit,you roll on the ground, the actions of your nimble feet, and also all that you drink, and the grass that you eat — all these sights are enchanting to the distinguished visitors. (1)

यदश्वाय वासं उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
सन्दानमर्वन्तं पड्वीशं प्रिया देवेष्वा यामयन्ति ॥ ३९ ॥

यत्ते सादे महसा शूकृतस्य पार्ष्ण्या वा कशया वा तुतोद ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥ ४० ॥

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या विशस्त ॥ ४१ ॥

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ता-ता पिण्डानां प्र जुहोम्यग्नौ ॥ ४२ ॥

मा त्वा तपत्प्रिय आत्माऽपियन्तं मा स्वधितिस्तन्व आ तिष्ठिपत्ते ।
मा ते गृध्नुरविशस्ताऽतिहाय छिद्रा गात्राण्यसिना मिथू कः ॥ ४३ ॥

Yadaśvāya vāsa uapastṛṇantyadhīvāsaṁ yā hiraṇyānyasmai.
Sandānamarvantaṁ paḍvīśaṁ priyā deveṣvā yāmayanti (i). //39//

Yatte sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda.
Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi (i). //40//

Catustriṁśadvājino devabandhorvaṅkrīraśvasya svadhitiḥ sameti.
Acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā viśasta (i). //41//

Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ.
Yā te gātrāṇāmṛtuthā kṛṇomi tā tā piṇḍānāṁ pra juhomyagnau (i). //42//

Mā tvā tapatpriya ātmā' piyantaṁ mā svadhitistanva ā tiṣṭhipatte.
Mā te gṛdhnuraviśastā'tihāya chidrā gātrāṇyasinā mithū kaḥ (i). //43//

39. The victory horse is covered with highly attractive cloth, worthy of appreciation, with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. (1)

40. O victory horse, whilst on the battle-field you have been goaded forward, either with heals or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblations to the fire with prayers to the divine. (1)

41. The victory horse has thirty-four ribs on the sides, which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. (1)

42. There is only one immolator, which can kill the radiant horse, that is the Time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. (1)

43. Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilled surgeons, giving undue pain to your limbs with their knives. (1)

न वा उ एतन्म्रियसे न रिष्यसि देवाँ२ इदेषि पथिभिः सुगेभिः ।
हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥ ४४ ॥
सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ२ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥ ४५ ॥
इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधाति ॥ ४६ ॥
अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४७ ॥

Na vā u etanmriyase na riṣyasi devāň ideṣi pathibhiḥ sugebhiḥ.
Harī te yuñja pṛṣatī abhutāmupāsthādvājī dhuri rāsabhasya (i). //44//

Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāň uta viśvāpuṣaṁ rayim.
Anāgāstvaṁ no aditiḥ kṛṇotu kṣatraṁ no aśvo vanatāṁ haviṣmān (i). //45//

Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ (i).
Ādityairindraḥ sagaṇo marudbhirasmabhyaṁ bheṣajā karat (ii).
Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhāti (iii). //46//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ.
Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāḥ (i).
Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ (ii). //47//

44. O horse, injured you may be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. (1)

45. May this victory horse bring to us all-sustaining wealth, cows and excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. (1)

46. May we bring all these worlds under our subjugation with the help of the resplendent Lord and all the bounties of Nature. (1) May the resplendent Lord, along with the old sages (expert physicians) and his bands of men provide remedies for the cure of our life. (2) May the resplendent Lord, with the help of the old sages, bring our sacrifice, our bodies and our progeny to fruition. (3)

47. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth splendidly renowned. (1) O most bright and resplendent adorable Lord, we earnestly solicit you for happiness of ourselves and our friends. (2)

NOTES

by

Udaya Vir Viraj

Chapters 11—25

अध्यायाः ११—२५

NOTES

Chapter XI

Now these eight Chapters XI-XVIII are, according to the ritualists, concerning the *agnicayana*, i.e. the construction of altars, *vedis* and *yajñakuṇḍas* for different types of the sacrificial fires. Most important of these is the *uttara vedī*, i.e. the High altar, which represents the universe and is identified with Agni. This *vedī* is constructed with ten thousand and eight hundred bricks in the shape of an eagle, with its wings outspread. This *agnicayana* ceremony takes a year for its complete performance and is considered very important part of the big sacrifices such as the Rājsūya and the Aśvamedha.

Dayānanda, however, is of opinion that no such *viniyoga* (use of the mantras for ritualistic purposes) can be deduced from the wordings of the mantras.

1. **Yuñjānaḥ manaḥ,** concentrating the mind. योगश्चित्त-वृत्ति निरोधः ; yoga is to prevent the mind from wandering hither and thither, i.e. to concentrate it on one point.

Savitā, a devotee; the one, who seeks inspiration. Uvaṭa has translated it as Prajāpati.

Nicāyya, उपलभ्य, having obtained.

Svaḥ ābharat, filled with light; illuminated.

2. **Savitā**, the inspirer Lord. Not only He has impelled

the universe to be created, He also inspires the seeker to seek the truth or the ultimate reality.

Svargyāya, for a thing belonging to *svarga,* heaven; heavenly qualities.

Save, at the impulsion of; सवे प्रसवे, (Uvaṭa.)

3. **Svaryataḥ,** those who strive to achieve heaven.

Dhiyā, with thoughts; with actions, धीः बुद्धिः कर्म वा (Uvaṭa)

Prasuvāti, प्रेरयति, urges forth.

4. **Savituḥ,** of the creator Lord. सविता प्रसविता, one who creates.

Viprāḥ, intellectuals. विशेषेण प्राति पूरयति फलं इति विप्रः।

Vayunāvit, cognizant of all deeds. वयुनं वेत्तेर्कान्तिर्वा प्रज्ञा वा (Nirukta, V.14). According to Yāska *vayunāni* is *dhīḥ,* thought or intention; one who knows thoughts and intentions of all.

Pariṣṭutiḥ, स्तुतिः, praise, glory.

This mantra is taken from Ṛgveda V. 5.81.

5. Taken from Ṛgveda V. 10.13.

According to Mahīdhara this mantra is addressed to the sacrificer and his wife. Dayānanda thinks it is addressed to teacher and disciple.

Yuje vām, I unite both of you.

Brahma, knowledge; God supreme; prayer.

According to Mahīdhara, *brahma* here means *prāṇāḥ,* i.e. vital airs, which are called seven *ṛṣis* also.

Śloka, fame. **Sūreḥ**, **पण्डितस्य**, of the learned one.

Amṛtasya putrāḥ, sons of the immortal one, the supreme God; sons of Prajāpati, the immortal one. (Mahīdhara).

6. Taken from Ṛgveda V.81.3.

Prayāṇam, progress, movement.

Anu yayuḥ, have followed.

Etaśaḥ, एतज्जगत्त्रयं स्थावरजंगमं प्राणभावेन शेते व्याप्नोति यः सः, one who pervades all the three worlds, all the immovable as well as moving beings as their soul.

Pārthivāni rajāṁsi, लोकाः रजांस्युच्यन्ते (Nirukta, IV.19), the worlds are called *rajāṁsi*. Material worlds; also the worlds, earth etc.

Vimame, has measured; also, measures.

7. Same as Yajur. IX. 1, differing only in the word वाचं instead of वाजम् ।

Gandharvaḥ, गां धारयति इति गन्धर्वः। गो शब्देन पृथ्वी वाक् चाप्युच्यते। The word *go* means a bullock, the earth, as well as the speech. One who holds or supports these is gandharva, a cow, a farm owner, the sun, or a learned person.

Ketapūḥ, केतं पर चित्ते वर्तमानं ज्ञानं तत्पुनाति शोधयति यः सः। The knowledge or thoughts existing in other person's mind are called *keta;* one who purifies those thoughts is *ketapūḥ*. Keta is *annam*, food also.

Vācaspatiḥ, the Lord of speech.

Purification of thoughts and sweetness of speech are emphasized here.

8. **Devāvyam,** pleasing to gods or the enlightened, or the learned ones.

Stoma, praise verse.

Rathantara, one of the most important Sāmans, consisting of verses 22 and 23 of Ṛgveda VII.32, which are the same as Sāmaveda, II. 1.1.11.

Bṛhat, one of the most important Sāmans consisting of hymns of Sāmaveda II. 1.12.12, which are the same as Ṛgveda VI. 46.1,2.

Gāyatra, is also a Sāman.

9. According to the ritualists this *mantra* is addressed to *abhri* i.e. a spade, used for digging earth and clay for the construction of the altar. In the next mantra *abhri* is directly mentioned.

Purīṣyam, पुरीषसम्बन्धिनं, made up with dung of cattle; cow-dung fire. Also, पशवो वै पुरीषं, the cattle are called *purīṣa*; a thing beneficial for cattle is *purīṣya.*

Ābhara, आहर; ह is changed to भ। हृग्रहोर्भश्छन्दसि (पाणिनि, VII. 2.32. वा० 1).

Aṅgirasvat, अङ्गिरोभिस्तुल्यं, like *aṅgiras,* i.e. burning charcoal; brilliant, glowing. Or, in the same manner as Āṅgirasa ṛṣis had taken you out.

10. **Nārī,** a lady, a female; also, न विद्यते अरिः शत्रुर्यस्याः सा नारी, one who has got no enemy (Mahīdhara).

According to the ritualists this mantra is addressed to the spade, but Dayānanda, who rejects the *viniyoga* theory, thinks that the mantra exhorts the technicians to dig out electricity etc. from the earth.

11. **Hiraṇyayīṃ abhrim,** spade made of gold.

12. According to traditionalists, a horse, an ass and a he goat are addressed to in this and the following mantras. These animals have been posted looking eastward. First of all, the horse, representing the *āditya* in the sky, *vāyu* in the mid-space and *agni* on earth is addressed. Dayānanda is not convinced with this explanation. We have translated *'vājin'* as mighty one, the sun. To translate it as horse seems improper here.

Anu saṁvatam, सम्यक् विभक्तां, properly divided. Most extended (Griffith).

The sun stays in the sky, in the mid-space and on earth in different forms.

13. Again, *rāsabham* could not be translated as an ass. It will not be compatible with the wordings of the mantra. But Uvaṭa and Mahīdhara have mentioned it as *gardabha devatā gāyatrī.*

Rāsabham, derived from *rabhas;* quick-moving (fire).

Vṛṣaṇvasū, showerers of wealth. Uvaṭa has translated it as वृषा सेक्ता गर्दभः, स ययोर्वसु धनं तौ, impregnator ass is whose wealth, such both of you, the priest and the sacrificer. This interpretation has not appealed to us at all.

Asmayum, that which fulfils us or favours us.

14. According to the ritualists, this *mantra,* taken from Ṛgveda I. 30.7, is addressed to a he-goat. But there is nothing in the text of the mantra to suggest any such conclusion.

Tavastaram, बलवत्तरम्, mightier than the mighty.

Yoga, action. **Vāja,** conflict, battle.

15. According to Uvaṭa and Mahīdhara this mantra is recited while driving the horse and the ass eastward without touch-

ing them. There is not a single word in the mantra to suggest such an interpretation. This is a nice prayer mantra.

Pratūrvan, making haste. **Aśastiḥ,** imprecations.

Mayobhūḥ, bestower of happiness.

16. **Purīṣyam,** यः सुखं पृणाति स पुरीषस्तत्र साधुम्, bestower of happiness, (Dayānanda). पशव्यं, beneficial for cattle (Mahīdhara).

17. **Anu akhyat,** अनुक्रमेण प्रकाशितवान्, illuminates one after the other.

First He illumines the pre-dawns, then the days and then whole of the sky and earth.

Purutrā, बहुधा, in various ways.

18. **Vājī,** वेगवान् अश्वः, fast running horse; courser (sun).

Mṛdhaḥ, संग्रामान्, पाप्मनः, भ्रमान्; battles; evils; illusions.

Mahati sadhasthe, on the mighty seat; on the high place.

19. According to Dayānanda, there is an exhortation for research in the science of fire (energy) here.

Vṛtvāya, from √वृ वर्तने, to exist, to be present. But 'क्त्वो यक्' (Aṣṭādhyāyī ; VII. 1.47), suffix *yak* is added to *ktvā,* making it mean to touch.

20. This mantra is addressed to the king (Dayā.); to the horse (Uvaṭa).

Pṛtanyataḥ, पृतनां संग्रामं कर्तुमिच्छतः, those who want to make war (upon us).

Pṛtanā means hostile army also. In later times, a small army or a division of 243 elephants, as many chariots, 729 horse and 1215 foot soldiers, that is equivalent to 3 *vāhinis.* पृतन्यत: means hostile invaders.

Abhi tiṣṭha, face them, resist them, destroy them.

21. **Saubhagāya,** भग शब्द ऐश्वर्यवाची । *Bhaga* means prosperity or riches; for good fortune.

Draviṇodā, द्रविणं धनं ददाति य: स:, one who bestows wealth; √word is द्रविणस् ।

22. **Arvā,** अरणशील:, fond of racing or running.

Akaḥ, अकरोत्, has done or has made.

Supratīkam, शोभनं प्रतीकं मुखं यस्य तं, one whose face is beautiful.

Svaḥ, the world of light. स्वर्ग, heaven (Mahīdhara). सुखम्, happiness (Dayā.).

Nākam, न विद्यते अकं दु:खं यत्र तत्, where there is no sorrow; sorrowless world.

23. This and the next mantra are taken from Ṛgveda II. 10.4 and II. 10.5.

Jigharmi, घृ क्षरणदीप्त्यो:, to pour upon or to make shine. I pour upon you, or I enkindle you.

Pratikṣiyantam, निवसन्तम्, residing. **Viśvā,** all.

Vyaciṣṭham, व्यचनं अवकाश:, space or capacity. The suffix इष्ठन् denotes superlative. Having utmost capacity.

Vayasā, धूमेन, with the smoke (Uvaṭa). जीवनेन, with vitality (Dayā). आयुषा, with the life-span, i.e. time.

24. **Arakṣasā manasā,** with a friendly mind.

Jarbhurāṇaḥ, जर्भिजृभी गात्रविनामे, waxing; increasing in intensity.

Maryaśrīḥ, मनुष्यैराश्रयणीयः, whose shelter men should seek. With a bridegroom's face (Griffith).

25. This and next two mantras are taken from Ṛgveda IV. 15.3; X. 87.22 and II. 1.1.

26. **Bhaṅgurāvatām,** भङ्गुराः कुत्सिताः प्रवृत्तयो येषां, whose tendencies are evil. Or fickle-minded.

27. **Dyubhiḥ,** with the days.

Āśuśukṣaṇiḥ, आशु शुचा दीप्त्या क्षिणोति हन्ति तमः सनोति संभजते वा, one that quickly kills the darkness.

The fire is produced from waters (of the sky, clouds), from stones, from forests (by friction of dry branches) and from herbs.

29. According to the ritualists, a lotus leaf is addressed to here. A lump of clay freshsly dug up is placed on this leaf. Dayānanda thinks that this mantra concerns the generation of electricity.

Puṣkare, in the mid-space. पुष्कर इति मेघनामसु पठितम् (Nigh. I.3); in the clouds.

30. According to Dayānanda this mantra is addressed to man and woman. He interprets अग्नि as विद्युत्, electricity.

Purīṣyam, beneficial for animals.

31. **Saṁ vasāthām,** cover it well (both of you); keep it burning; do not let it be extinguished.

32. **Atharvā,** an ancient seer, who first obtained fire and instituted *Agnipūjā,* Fire-worship; fire technician.

'आपो वै पुष्करं प्राणोऽथर्वा' (शतपथ, VI. 4.2.2), *puṣkara* is the waters and *atharvā* is the vital force.

Vāghataḥ, the wise; वाघ इति मेधाविनाम (Nigh. 3.15); *vāgha* means wise.

Niramanthata, has churned out; produced by friction or attrition.

33. **Dadhyaṅ,** name of a seer, son of Atharvan.

Vṛtrahaṇam, slayer of *vṛtra,* the evil.

34. **Pāthyaḥ,** सन्मार्गवर्ती, one who follows the righteous path.

35. **Cikitvān,** विज्ञानयुक्तः (Dayā.), proficient in science. स्वाधिकारं जानन्, knowing his authority v ell.

36. **Tveṣaḥ,** from √त्विष दीप्तौ, shining, radiant.

Adabdhavrataḥ, अदब्धं अनुपहतं व्रतं कर्म यस्य, one, whose actions are unobstructed.

Śucijihvaḥ, शुद्धा जिह्वा यस्य, pure of tongue.

37. **Aruṣam,** अरुषं इति रूपनाम (Nigh. III.7), शोभनस्वरूपम्, having a beautiful form. अरुषं अरोचनं, unpleasant.

38. **Supippalaḥ,** having nice berries or fruits.

39. **Saṁdadhātu,** सम्यक् करोतु, join it; heal it; fill it.

Vaṣaṭ, a sacrificial exclamation, just like *svāhā*.

Prāṇathena, प्राणभावेन, like vital breath.

41. **Suśukvaniḥ,** सुशुचा सन्दीप्तः, radiant with bright rays.

42. **Āñjibhiḥ,** व्यक्तिकारकैः किरणैः, with illuminating rays. (Dayā.). Expressing.

43. **Rodasyoḥ,** of heaven and earth.

Oṣadhīṣu, in the plants.

Aktūn, अक्तूनि, (neuter gender changed to masculine), darknesses.

Gāḥ, गच्छ, go.

44. **Purīṣavāhanaḥ,** *purīṣa* is fodder, beneficial for cattle; one that carries that fodder.

45. **Mā abhi śocīḥ,** do not scorch, or overheat them.

46. **Mā pādi,** may you not expire.

Patvā, पतनशीलः, fast moving.

Kanikradat, neighing. **Nānadat,** braying.

Samudriyam, pertaining to the ocean.

Vṛṣā, showerer; impregnator; virile.

47. **Anirāḥ,** ईतीः, calamities. **Amīvāḥ,** व्याधीन्, diseases.

Ṛtam, eternal law. *Agni* alongwith the sun is the symbol of law and truth.

48. **Ṛtviyaḥ,** ऋतुकालीनः, one whose due season has arrived, or which comes in due season.

Pratnam, पुरातनं, ancient. **Sadhastham,** place or home.

49. **Pājasā,** बलेन, with force, power. पाज इति बल नाम (Nigh. II.9).

Rakṣasaḥ, evil forces.

Praṇītau, अभ्यनुज्ञायायां, under the guidance and grace.

50. **Raṇāya,** रमणीयाय, for the beautiful or pleasing.

Cakṣase, for vision.

51. **Uśātiḥ,** from √वश कान्तौ, to shine, to desire, to love; full of affection. In other contexts, also full of desire (as जायेव पत्युरुशती सुवासा).

52. **Kṣayāya,** क्षयः निवासः, shelter, home, the whole world.

53. **Mitraḥ,** the sun. **Pṛthivīm,** पृथिवी शब्दो द्युलोकान्तरिक्षवाची, the word *pṛthivī* denotes sky and the mid-space. (Mahīdhara).

54. **Rudrāḥ,** vital forces. **Marutaḥ,** sons of Rudra, the storm-God.

Bhānuḥ, दीप्तिः, glow, light.

55. **Sinīvalī,** the presiding goddess of the day of New Moon, associated with child-birth (Griffth). प्रेमबद्धा कन्या, a young girl bound with affection. (Dayā).

Vasubhiḥ, Rudraiḥ, by young and adult sages or workers.

56. **Sukapardā, कपर्दो केशबन्धविशेषः**, a certain style of hair dressing, a braid; a girl with a fine braid.

Sukurīrā, कुरीरो मुकुटः, शोभनमुकुटा, a girl with a beauteous crest.

Svaupaśā, a lady with good locks; a lady well-versed in cooking; a lady skilled in love-making.

57. **Ukhā,** cauldron; a sort of sauce pan; cooking pot; a boiler.

Makhasya śiraḥ, apex of the sacrifice. Makha is a certain mythical being also.

Aditi, Eternity. In legend Aditi is the mother of Ādityas who are prominent gods.

58. **Aṅgirasvat kṛṇvantu,** make you shine like burning coals. Like Aṅgiras (Mahīdhara). **Dhanañjaya,** vital breath (Dayā.).

Vasavaḥ, according to legend, a group of deities, eight in number, associated with Indra and in the later texts with Agni. But Dayānanda interprets them as young sages, aged upto 24 years.

Rudrāḥ, a group of deities, eleven in number, sons of Rudra. Adult sages, aged upto 36 years. (Dayā.).

Ādityāḥ, a group of deities, twelve in number, sons of Aditi; Varuṇa is chief among them. Mature sages aged upto 48 years (Dayā.).

Gaupatyam, गोपतित्वं, ownership of cattle. **Sajātān,** kinsmen.

A prayer has been made to Earth, Mid-space, Heaven and the Regions for progeny, wealth and prosperity, plenty of cattle, virility and kinsmen.

59. **Rāsnā,** रशना, a girdle.

61. According to legend, Aditi, Devānāṁ patnīḥ, Dhiṣaṇāḥ, Varūtrīḥ, Gnāḥ, Janayaḥ, are the mother of gods, consorts of gods, goddesses of wealth and riches, protecting goddesses (days and nights), celestial ladies (deities of the sacred metres), and presiding deities of stars respectively.

63. **Supāṇiḥ, svaṅguriḥ, subāhuḥ,** the Lord with graceful hands, fingers and arms.

65. **Ācchṛndantu,** उच्छृदिर्दीप्तिदेवनयो:, to enkindle or to play; may enkindle you.

66. **Ākūtim,** to determination. उत्साहकारिर्णी क्रियां, enthusiastic action (Dayā.). **Medhām,** to wisdom. **Vijñātam,** to realization. **Vidhṛtim,** to expression.

67. **Dyumnam,** अन्नं, food; also, glory.

69. **Āsurī māyā,** असूनां प्राणानां इयं आसुरी, pertaining to life; a living model.

70. **Drvannaḥ,** one whose food is wood, i.e. fire. **Pratno hotā,** ancient invoker.

Sahasasputraḥ, son of strength.

71. **Saṁvataḥ adhi,** संवत् इति संग्राम नाम, in the battle.

Parasyāḥ, शत्रुसम्बन्धिन्या:, of the enemies.

74. **Upajihvikā,** उपदीपिका, termite, white ant.

Vamraḥ, emmets.

76. **Nābhā pṛthivyāḥ,** navel of Earth; the place where sacrificial fire is enkindled is the navel (central place) of Earth.

Irammadam, इरया अन्नेन माद्यति यः तम्, to him who is pleased with food.

Sāsahim, सोढारं शत्रूणामभिभवितारम्, to overwhelmer of enemies.

77. **Abhītvarīḥ,** अभियायिन्यः, अभियन्ति अस्मान् याः ताः, those who come against us or invade us.

Āvyādhinīḥ, आसमन्तात् विध्यन्ति याः ताः, who inflict injuries from all round.

Ugaṇāḥ, उद्गूर्णगणाः, (पृषोदरादिपाठान्मध्यमपदलोपः; the middle word dropped) equipped with weapons.

78. **Malimlūn,** मलिनाः भूत्वा म्लोचन्ति जने वने वा अदृश्याः भवन्ति ये ते, those who hide in crowds or in forests with evil intentions; snatchers.

Taskarān, robbers. **Stenān,** thieves.

79. **Aghāyavaḥ,** (plural), अघं परस्य इच्छन्ति ये ते, those who wish ill for others. अघेन पापेन आयुरिच्छवः, those who wish to live on sins; habitual criminals.

80. **Dhipsāt,** दम्भितुमिच्छति, जिघांसति, one who wants to kill or injure us.

Bhasmasā kuru, burn him to ashes. In some texts, **Masmasā kuru,** crush him into fine powder.

83. **Catuṣpade,** for qudrupeds, i.e. cattle.

CHAPTER XII

According to the ritualists the mantras in this chapter relate mainly to the treatment of cauldron fire *(ukhya agni)* and the preparation of the *āhavanīya agni vediḥ.*

1. The sacrificer puts on his neck a circular piece of gold with twenty one knobs sewn in a black buck's skin and hanging down to his navel in a hempen string of three strands. The gold piece is the symbol of the sun, which is Agni also. The twenty-one knobs symbolize 12 months, six seasons and three worlds *(bhūmi, antarikṣa* and *dyauḥ).* The mantra is from Ṛgveda, X. 45.8.

Uvaṭa and Mahīdhara have interpreted this mantra as praise of gold in the name of Agni or the sun. But it is distorting the meaning as the mantra is in the praise of Agni. Interpretation of Agni may be different by different commentators.

· **Rukma,** from रुच् दीप्तौ, to shine. That which shines or is radiant; gold; a certain ornament made of gold; a gold chain. Also, lustrous, radiant.

Rucānaḥ, attractive, beautiful.

Durmarṣam, दुःखेन मर्षितुं योग्यम्, difficult to oppose or dominate; indomitable.

Vayobhiḥ, by vital powers; वयोभिरन्नैः, with food. (Mahīdhara).

Interpretations of Uvaṭa and Mahīdhara tend to incline towards food and victuals, much desired by priests.

Suretāḥ, vigourful; prolific; one with semen of good quality.

2. **Śiśum ekam,** one child, i.e. Agni in the form of the sun.

Virūpe samanasā, different in form,but of one mind. Night is dark; dawn is bright. Uṣā denotes the day.

Dyāvā kṣāmā, heaven and earth.

Draviṇodāḥ, द्रविणं धनं ददति प्रयच्छन्ति ये ते, those who bestow wealth. प्राणा वै देवाः द्रविणोदाः (Taittirīya Upa.), vital breaths are the wealth-bestowing gods (bounties of Nature).

3. **Rupāṇi pratimuñcate**, exposes the forms (of all the things). With the light of the sun, things become visible.

Kaviḥ, क्रान्तदर्शनः, one who can see beyond normal limits of time and space; omnivisioned.

4. According to the ritualists, *suparnaḥ garutmān*, goodly-winged eagle relates to the fire-altar, which is constructed in the shape of an outspread eagle. But in other mantras the sun has been described as an eagle.

Gāyatra, Bṛhat, Rathantara, Vāmadevya, Yajñāyajñiya are the names of various *sāmans*.

5. **Viṣṇoḥ kramaḥ**, stride of Viṣṇu, representing the course of the sun. First stride is *sapatnahā*, second *abhimātihā*, third *arātīyato hantā*, and fourth *śatrūyato hantā*.

According to Mahīdhara *ukhya agni* is Viṣṇu. यज्ञो वै विष्णुः, the sacrifice is also called Viṣṇu. Thus these four strides may be explained as four phases of the sacrifice.

6. **Stanayanniva dyauḥ**, resounding the sky with thunder, as if.

Rerihat, from √लिह आस्वादने, to lick, to taste; licking (the earth).

Samañjan, व्याप्नुवन्, pervading, engulfing.

Rodasī antaḥ vibhāti, shines with glamour between the earth and the sky.

7. **Abhyāvartin,** अस्मदभिमुखागमनशील, inclined to come towards us.

Sanyā, इष्टलाभेन, desired gifts. Dayānanda interprets it as सर्वासां विद्यानां संविभागकर्त्र्या, discriminating the various disciplines of knowledge, and makes it an adjective of मेधया, the intellect.

8. **Āvṛtaḥ upāvṛtaḥ,** comings and returns. Come to us; even if you go, return to us.

Aṅgiraḥ, अङ्गिनां प्राणिनां रसभूत:, life-sap of living beings.

9. **Iṣā,** with (nourishing) food.

Aṁhasaḥ, पापात्, from sin.

10. **Viśvapsnyā,** from √प्सा भक्षणे to eat. विश्वं सर्वं वस्तु प्सायते भक्ष्यते यया, that which eats everything; or विश्वैः प्सायते, which is eaten by all; which feeds all.

11. **Āhārṣam,** I have brought you.

Antaḥ abhūḥ, you have entered inside.

Avicācaliḥ, सर्वथा निश्चल:, unremovable. According to Dayānanda, a newly appointed king is addressed to here; according to the ritualists, the *ukhya agni.*

Viśaḥ, प्रजा:, people; अन्नं वा, food. May all the foods be available to you.

12. **Varuṇa,** शत्रूणां बन्धक, arrester of enemies. In legend, Varuṇa carries a lot of nooses with which he binds the offenders. Enforcer of law. Moral Governor of the World.

Vi śrathaya, विश्रथय विच्छेदय, cut off; विमोचय, loose.

Uttamam, madhyamam, adhamam, उत्तमाङ्गे शिरसि, मध्य प्रदेशे, अधमाङ्गे पादप्रदेशे स्थितं, bonds put on our head, middle of the body and lower parts, i.e. feet. Three types of bonds of sins (Dayā.).

Aditaye, अदीनतायै, for freedom from destitution. Also, for eternity.

13. In praise of Agni, whose soul is the sun. Dayānanda interprets it as an instruction to the king.

Agre, before; earlier; in the beginning.

Svaṅgaḥ, शोभनानि अङ्गानि यस्य सः, whose parts of the body are fine; having a handsome form.

Ā aprāḥ, आपूरितवान्, has filled.

Viśvā sadmāni, सर्वाणि स्थानानि, सर्वान् लोकान्, all the places; all the worlds. इमे वै लोकाः विश्वा सद्मानि (Śatapatha, VI. 7.3.17).

14. Same as Yv. X. 24.

Śuciṣat, seated in cleanliness. **Duroṇasat,** seated in the house. **Nṛṣat,** seated in men. **Ṛtasat,** seated in righteousness. **Abjā,** creator of waters; also born from waters.

15. **Viśvāni vayunāni,** सर्वाणि प्रज्ञानानि, all that is worth knowing.

Arciṣā, ज्वालया, with your flame. **Tapasā,** with heat.

Śukrajyotiḥ, one having bright light.

16. **Ukhā,** fire-place, hearth. Spiritually, it can be inter-

preted as the lower self, where the fire divine resides and inspires the seeker to realize the Higher Self.

18. First the fire was created in the sky in the form of the sun; then it was produced by men on the earth; then it came to exist in the ocean in the form of *vaḍavānala,* fire of the sea.

19. **Tredhā trayāṇi,** three existing in three places; Agni, Vayu and Āditya, or Aditya, Agni and Vadavānala.

Guhā, गोपनीयं, गुहायां स्थितं गुप्तं, secret.

Ājagantha, आगतवान् असि, you have come.

20. **Nṛmaṇāḥ,** नृषु मनो यस्य सः, whose mind is devoted to men, i.e. प्रजापतिः, the creator Lord.

Nṛcakṣāḥ, नृषु मनुष्येषु चक्षो दर्शनं यस्य सः, one who oversees men; also प्रजापतिः।

Samudre, Apsvantaḥ, Divo ūdhan, in the ocean, in the waters of the mid-space, in the breast of heaven. *Ūdhas* literally is the udder of any female; in women it is breast.

Mahiṣāḥ, महान्तः प्राणाः, mighty vital breaths; mighty Maruts (Griffith).

22. **Udāraḥ,** अत्यर्थं दाता, liberal in giving.

Dharuṇaḥ, धारयिता, holder.

Prārpaṇaḥ, प्रापयिता, अर्पयिता, bestower.

Idhānaḥ, from √इन्धी दीप्तौ; दीप्यमानः, radiant, shining.

23. **Pañcajanāḥ,** five sorts of men, i.e. Brāhmaṇa (intellectuals), Kṣhatriya (warrior-administrators), Vaiśyas (wealth-

producers, industrialists, farmers and traders), Śūdras (labourers) and Niṣādas. Four priests and the sacrificer (Mahīdhara). पंच प्राणाः, five vital breaths (Dayā.).

Vīḍuṁ cit, वीड्डु शब्दो दृढार्थः, hard or firm. चित् अप्यर्थः, *cit* means also or even.

Adrim, अदारयितव्यं, that which cannot be cleft; rock, mountain; also cloud.

Aruṣam, irritating, unpleasant; red. Also, causing no trouble to eyes.

Ut iyarti, उद्गिरति, throws up, sends up.

Martyeṣu amṛto nidhāyi, this immortal one has been set within the mortals.

Inakṣan, व्याप्नुवन्, fills, or covers (the sky).

26. **Apūpam,** पुरोडाशं, a cake; a kind of fine bread cooked with purified butter.

Devabhaktam, देवैः सेवितं, enjoyed by gods, or by the enlightened ones.

27. **Ukthe,** literally at the praise-song, but meaning at the sacrifice, where praise-songs are recited.

Priyaḥ sūrye priyo agnau, यजमानः प्रियः सूर्यस्य भवति प्रियश्चाग्नेर्भवति, the sacrificer is dear to the sun as well as dear to the fire.

Jātena, with him that has been born, i.e. the son.

Janitvaiḥ, with those that are yet to be born in future, i.e. grandsons etc.

28. **Vāryāṇi,** वरणीयानि, worth desiring.

Anu dyūn, अहनि अहनि, every day.

Gomantaṁ vrajam, Griffith has translated it as a cow-stall full of cows, meaning plenty of wealth. But Uvaṭa interprets it as, *devayāna,* the path of gods. गावो रश्मय आदित्यसम्बन्धिन: तै: संयुक्तम्; *gāvaḥ* means sun's rays, pertaining to those is *gomantam,* the path that runs through the sun's orb, i.e. path of gods. We have interpreted it as path of the enlightened ones.

Uṣik, wise man.

29. **Astāvi,** स्तुत:, praised.

Soma, a legendary plant, which was crushed, its juice pressed out, strained and drunk as a gladdening beverage; also, bliss; moon also.

Suvīram, *vīra* means brave; also son. With brave sons.

30. According to the ritualists this and the next four verses are called Vanīvāhanam, i.e. driving of *agni* hither and thither.

This verse is repeated from Yaj. III. 1.

33. Same as Yaj. XII. 6.

34. **Pra pra ayam,** प्र prefix here, though repeated twice, has no meaning.

Bharatasya, भरतस्य प्रजापते: of the Lord of creatures (Uvaṭa), of the sacrificer. यजमानस्य (Mahīdhara).

Sūryo na, like sun.

Dīdāya, दीप्यते, shines; or may shine.

Pūru, one of the five tribes of Āryans, who opposed the Bharatas (another tribe of Āryans). (Griffith). Name of a *rākṣasa,* (Mahīdhara). पूर्णबलं, mighty (Dayā.).

Atithiḥ, guest; the guest here is the sacrificial fire, or God, whose symbol the fire is.

35. This and the next nine verses are called *bhasmābhyavaharaṇam,* भस्माभ्यवहरणं, by the ritualists. The sacrificer takes the ashes from the fire-pan and carrying them in a tray made of *palāśa,* or banyan leaves and throws them in the water of some river or pond.

Supatnīḥ janayaḥ, good wives, bearers of children. 'आप: वरुणस्य पत्न्य आसन्', the waters are the wives of Varuṇa. Let these waters accept these ashes, which symbolize *agni,* just as good wives accept their husbands, and may those hold this fire (ashes) within them, just as a mother holds her child in her womb.

36. The idea is that originally the fire resides in water. From there it enters into plants, herbs and trees and from them it appears in the form of fire. Having been extinguished and turned into ashes it is consigned to waters, whence it will return again following the same cycle.

40. A prayer for the return of fire, which is giver of energy, food and long life. He also saves us from sin. This and the next verse are the same as Yaj. XII. 9 and 10.

42. **Pīyati,** पीयतिराक्रोशकर्मा, abuses, hates, defies.

Anugṛṇāti, स्तौति, praises.

43. **Yuyodhi,** वियोजय, drive away. Or fight against.

Dveṣāṁsi, animosities, or enemies. दौर्भाग्यानि, miseries (Mahīdhara).

44. **Satyāḥ santu yajamānasya kāmāḥ,** may the sacrificer's desires, with which he is performing this sacrifice, be fulfilled.

45. These are the formulas for the construction of a hearth for the Gārhapatya agni, i.e. the fire place of the householder's fire, which is different from the Āhavanīya agni. The Adhvaryu sweeps the ground where the fire place is to be constructed with a branch of *palāśa* tree. He sweeps each side reciting the verse beginning with the east. According to Sāyaṇa, this mantra, which is a part of the Antyeṣṭi sūkta, is addressed to the *piśācas* and other evil spirits that haunt the place of cremation (श्मशान). According to Mahīdhara, the verse is addressed to the executives of Yama, the paramount Lord of whole of the ground. (Griffith).

Avasānam, स्थानं, place, shelter.

46. **Bhasma,** from √भस भर्त्सनदीप्त्योः, to rebuke; to shine; to glow.

Purīṣam, mould.

47. **Sutaṁ somam,** the pressed out Soma juice; bliss extracted from the fire divine.

Atyaṁ na saptim, like a fast running courser.

Sahasriyam, सहस्रसंख्याकेन धनेन संमितं, worth the thousands.

Sasavān, from √षणु दाने; दत्तवान्, has given.

48. **Varcaḥ,** दीप्तिः, lustre.

Arṇavaḥ, अरणवान् गमनवान् प्रसरणशीलः, fast moving; extending.

49. **Arṇam,** उदकम्, water.

Parastāt and **avastāt,** beyond and on this side; above and below.

Dhiṣṇyāḥ, धियो बुद्धीरिन्द्रियाणि इष्णन्ति प्रेरयन्ति ये ते धिष्ण्याः प्राणरूपाः देवाः, vital breaths which urge or inspire the intellect and activate sense-organs. प्राणाः वै देवा धिष्ण्यास्ते सर्वा धिय इष्णन्ति (Śatapatha, VII. 1.1.24).

50. **Purīṣyāsaḥ agnayaḥ,** respected and learned leading persons. Mahīdhara interprets it as the fires, beneficial for cattle.

Adruhaḥ, free from malice.

51. **Iḍām,** स्तोतुमर्हां वाचं, speech worthy of praise, Mahīdhara interprets *Iḍā* as cattle. पशवो वा इडा (Śatapatha, VII.1.1.27)

Śaśvattamaṁ goḥ sanim, lasting competence of sense-organs. **Goḥ,** sense-organs.

Sūnuḥ tanayaḥ, son and grandson; one's own son, not the adopted son (औरसः पुत्रः) (Mahīdhara).

Vijāvā, विविधं जायते पुत्रादिद्वारा, one who multiplies through sons etc., i.e. having a long line of descendants.

52. Same as Yaju. III 14.

53. According to the ritualists this and the next verse are addressed to the bricks, which are being laid in construction of the fire place, but Dayānanda has interpreted these as being addressed to newly married girl who has settled in her husband's home.

54. Indra, Agni and Bṛhaspati are the names of the same Lord according to His different aspects, Resplendent Lord, Ador-

able Lord and the Lord Supreme respectively. But the difficulty in such an interpretation arises when two of such aspects of the Lord are mentioned jointly, e.g. Indrāgnī or Mitrāvaruṇā.

Yonau, स्थाने, in this place; in this abode.

According to the ritualists, *lokampṛṇā* are three particular bricks, which are laid to fill the space or gap.

55. **Sūdadohasaḥ,** आपो वै सूदोऽन्नं दोहः, waters are verily *sūda* and food is *doha.* यज्ञो वै विशः, *viśaḥ* are verily the sacrifice. (Śatapatha, VIII.7.3.21); also, प्रजाः people.

सूद = सु + उद, good water; also milk. *Sūdadohasaḥ* will mean streaming with milk. This verse is also called सूददोहस।

Ā śrīṇanti, पक्वं कुर्वन्ति, make ripe; enrich; cook.

Janman devānām, संवत्सरो वै देवानां जन्म, the year is verily the birth of gods (Śatapatha, VIII.7.3.21); every year.

56. **Samudravyacasam,** समुद्रमिव विविधायनं, नानागतिं अक्षोभ्यबलं वा, vast as ocean; having various movements; one of undisturbable strength like ocean.

Vājānām, of the battle. Also अन्नानां, of foods, (Mahīdhara). Strangely, Uvaṭa and Mahīdhara have translated *vāja* as food, though the context of *rathītamam* clearly indicates the battle. One cannot avoid the impression that these two commentators, though very learned, were usually inclined towards good food for which the Brāhmaṇas became notorious.

Satpatim, सतां पातारं, protector of virtuous people.

57. According to the ritualists, two fires, *citya agni* and *ukhya agni,* are addressed to here. But Dayānanda thinks that the verse is addressed to married couples, which seems to be more appropriate.

Samitam, from √इण् गतौ, to move; सं + इतं, संगच्छतम्, move about together, or unite with each other.

Saṁ kalpethām, एकसंकल्पौ भवतम्, both of you be of one resolve, of one thinking.

Saṁvasānau, both of you residing together.

58. **Adhipā,** पालकः, अधिपतिः, protector, sovereign.

Purīṣya, पशवो वै पुरीषं, तेभ्यो हितं, beneficial to cattle; benevolent to creatures.

Saṁ vratā, व्रतानि कर्माणि, actions; of accordant actions.

Manāṁsi, minds, thoughts. Normally it should have been *manasī,* two minds of two persons, i.e. dual number, but plural *manāṁsi* denotes मनोबुद्ध्यहंकारान्, minds, intellects, and feelings of self (ego or identity) all combined.

59. **Iṣam ūrjam,** इष is food and ऊर्ज is vigour. But the ritualists have typically interpreted इषं as अन्नं food, and ऊर्जं तदुपसेचनं घृतादि (दध्यादि), that is something that makes food more palatable, such as purified butter or curd etc.

60. The word *jātavedasau* may be an excuse to interpret this verse as addressed to the two fires (*citya* and *ukhya*), but Dayānanda has interpreted it as addressed to a married couple.

Jātavedasau, उत्पन्नाखिलविज्ञानौ, well-versed in all the sciences (or knowledge); knowers of all.

Arepasau, निष्पापौ, free from sin.

61. **Abhārukhā,** अभार्षीत्, धारितवती, has born; held.

Saṁvidānaḥ, accordant with.

Viśvakarmā, विश्वं सृष्टिरूपं कर्म यस्य सः, this whole universe is whose creation. Also, skilled in all sorts of work. Supreme creator, builder, moulder.

Prajāpatiḥ, Lord of creatures.

62. Formulas for averting *nirṛti,* the goddess of destruction and misery. Nirṛti is also a name given to certain bricks baked in fire made with rice-husk. In rituals, the sacrificer lays three such bricks reciting this and the following three verses.

Nirṛti, distress divine. Calamity and misery also urge people to divine virtues.

Stenaḥ, गुप्तचौरः, one who steals secretly; a thief.

Taskaraḥ, प्रकट चौरः, one who snatches openly; a robber.

Ityām anvihi, follow the movements or the ways of.

Seek those who do not press out Soma and do not perform sacrifices. Do not come to us, who are virtuous and God-fearing.

63. **Tigmatejaḥ,** तिग्मं तीक्ष्णं तेजो यस्याः सा, तस्या सम्बोधने, one whose fiery energy or vital power is unbearable (vocative case).

Ayasmayam, made of iron or copper; strong, firm or fast.

Vicṛtā, विचृत has become विचृता in the Veda. (संहितायां दीर्घः). From चृती ग्रन्थे, to bind. विचृत, unbound or cut off.

Yamena, अग्निना, with the fire divine.

64. **Ghora asan,** घोरे आसनि, in the terrible mouth. *Ghore* may be vocative case also, qualifying Nirṛti.

Bandhānām avasarjanāya, unloosening of binding fetters.

यजमानस्य स्वर्गप्राप्तिप्रतिबन्धकानां पापानामवमर्जनाय, unloosening the bonds of sins, that hinder the attainment of heaven by the sacrificer (Mahīdhara). दुःखकारकत्वेन निरोधकानां, that obstruct by causing sorrow and pain.

Pramandate, स्तौति, praises, hails. From √मदिङ् स्वप्ने जाड्ये मदे मोदे स्तुतौ गतौ, to sleep, to be insensible, or inactive, to be intoxicated, to be happy, to praise and to move.

Bhūmiḥ, पृथिवी, the earth. प्रतिष्ठा भूतानां जनयित्री मातेव या बिभर्ति इत्यादिभिर्गुणैर्युक्ता, which is the support of all beings, and which nourishes them like a mother (Uvaṭa).

65. **Viṣyāmi,** मुञ्चामि, unloose, cut off.

Avicṛtyam, that cannot loosened or cut off; unbreakable.

Ayuṣo na madhyāt, as if from the middle of your life span. Uvaṭa, quoting from Śatapatha, has interpreted it as 'from the middle of the fire.' अग्निर्वा आयुस्तस्यैतन्मध्यं तच्चितो गार्हपत्यो भवत्यचित्त आहवनीयः *agni* is verily *āyuḥ;* this is the middle of it; when in the built up hearth, it is *gārhapatya agni,* when in unbuilt hearth, it is *āhavanīya.*

Pitum, अन्नं, food.

This verse appears to be addressed to a person convalescing from a very serious disease.

Prasūtaḥ, अनुज्ञातः, being permitted.

66. **Niveśanaḥ,** निवेशयति स्थापयति यजमानं यः सः, one that establishes the sacrificer (in his house or in his kingdom). निविशन्ते अस्मिन् इति निवेशनः, in whom the riches reside or enter (Uvaṭa). Dayānanda interprets this verse as pertaining to man and woman, and translates निवेशनः as 'one who enters in a woman.'

Saṅgamanaḥ, संगमयति प्रापयतीति संगमनः, one who

fetches wealth for the sacrificer. सम्यग् गन्ता, one who approaches a woman properly (Dayā.).

Satyadharmā, true to law. धर्म is duty, or law of universe.

Pathīnām, परिपन्थिनां, enemies or advarsaries. पथिकानां, travellers (Dayā.). Pathways (Griffith).

67. According to the ritualists, Adhvaryu addresses the plough, to which bullocks are being yoked.

Deveṣu sumnayā, सुम्नं सुखं, देवानां सुखं कर्तुं, with the purpose of making the enlightened ones happy.

The rhyme of सीरा and धीरा is noticeable.

Sīrā, सीराणि हलानि, ploughs.

Kavayaḥ, wise persons; seers. कविरिति मेधाविनाम (Nigh. III.15).

68. **Yonau,** literally vagina or womb, where a man deposits his semen; here the furrow, where the seed is to be sown.

Kṛte yonau, having made the furrow.

Śruṣṭiḥ, वाग्वै गीरन्नं श्रुष्टिः (Śatapatha. VII. 2.2.5), अन्नजातिः, crop of food grains, wheat etc. (Uvaṭa). Hearing, (Griffith). श्रुष्टिरिति क्षिप्र नामाशु अष्टीति (Nigh.VI.12), quickly (Dayā.).

Sṛṇyaḥ nedīyaḥ, near the sickle.

69. **Śunam,** शुनं इति सुखनाम, सुखं यथा स्यात् तथा, in the manner which may bring joy; with ease; pleasingly.

Kīnāśāḥ, हलिनः, ploughmen. Hindi word किसान (Kisāna) is derived from this Vedic word by transposition of consonants.

Śunāsīrau, शुनो वायुः सीर आदित्यः। 'शुनो वायुः सरत्यन्तरिक्षे सीर आदित्यः सरणात्' (Nirukta. IX. 40). *Śuna* ia vayu as it moves in the mid-space, and *sīra* is the sun, as it crawls (in the sky).

Oṣadhīḥ, plants of wheat, barley, paddy etc.; crops. All the plants, that die with the ripening of their fruit are called *oṣadhi.*

Supippalā, पिप्पलं फलं, having good fruit.

70. **Sītā,** furrow, a straight line made with a ploughshare. This furrow was personified and worshipped as a goddess presiding over agriculture or the fruits of the earth. In Rāmāyaṇa, Sītā was found as a new-born baby lying in a fresh furrow. In the Hindu legend Sītā is the most honoured female entity.

Madhunā ghṛtena, मधुरेण उदकेन, with sweet water; not with saline water (Uvaṭa). But more peotic interpretation will be : with delicious purified butter. May the furrows be filled with sweetened ghee.

Payasā, with water; with milk, with milk and ghee etc.

71. **Pavīravat,** पविर्धारास्यास्तीति पवीरं, sharp-edged share.

Tsaru, त्सरति भूमिं खनतीति त्सरुः, a spade.

Prapharvyam, प्रकर्षेण फर्वति गच्छति इति प्रफर्वी, one that runs smartly.

Prasthāvad, प्रस्था गतिरस्यास्तीति, one that has speed, fast moving.

72. **Mitra, Varuṇa, Indra,** two **Aśvins,** and **Pūṣā,** are gods in legend. But we have interpreted them according to the etymological meanings.

73. **Aghnyāḥ,** अहन्तव्याः, that deserve no violence; bullocks; also cows.

Tamasaḥ, of darkness. Darkness denotes sorrow, misery or ignorance. Uvaṭa interprets it as sorrow caused by hunger and thirst. Similarly, light denotes joy, bliss and knowledge.

Āpāma, प्राप्तवन्तः, attained; reached.

74. **Sajūḥ,** जोषणं जुट् प्रीतिः, सह जुषा वर्तते, समाना जुट् वा यस्य स सजूः; *juṭ* means affection or attachment; attached to each other.

Yavāḥ and **ayavāḥ,** half months and months.

Daṁsobhiḥ, कर्मभिः, with actions (of treatments).

Sūraḥ, सूर्यः, the sun; also शूरः a warrior, or hero.

Iḍā, इडा शब्देन गौर्वागन्नं चोच्यते, the word *iḍā* denotes the earth, speech and food.

75. According to the ritualists, the sacrificer pours fifteen jars of water in the field around the altar and sows the seeds of various plants and herbs.

Triyugaṁ purā, three ages earlier; three periods earlier. Or previously; in all the three ages, i.e. past, present and future; in all the times. Or, three periods of Vasanta, Varṣā and Śarad, the sowing seasons.

Manai, मन्ये, जानामि, I know.

Babhrūṇām, भरणसमर्थानां, of those that are capable of supporting or sustaining. Also, वभ्रुवर्णानां, of brown-coloured (due to ripening).

Oṣadhīḥ, annual plants in general and medicinal plants in particular.

Śataṁ dhāmāni sapta ca, hundred and seven places, which

may mean so many habitats of herbs. This particular number may not have any significance, and just denote numerous habitats. But Uvaṭa and Mahīdhara have interpreted it as hundred years of life of a man plus mouth, two nostrils, two eyes and two ears. According to Dayānanda, there are one hundred and seven important points in a human body, which can be influenced by these medicinal plants.

76. Now onwards the verses sound more the speech of a physician rather than of a sacrificer. These verses 76-96 are taken from the Ṛgveda. These might have been recited by physicians to comfort their patients.

Vīrudhaḥ, creepers, सोमलतादि, Soma etc. Or, विविधं रुन्धन्ति निवारयन्ति व्याधिं इति वीरुधः, that prevent or remove diseases in various ways.

Pārayiṣṇavaḥ, capable of leading us across the distress.

78. **Ātmānam,** a healthy self, or body.

79. **Aśvattha** and **palāśa** are mentioned as having medicinal qualities as they are the shelter and residence of all the herbs.

80. **Rakṣohā**, slayer of evil malignancies; dispeller of evils.

Amīva cātanaḥ, अमीवान् रोगान् नाशयतीति, one that destroys diseases.

81. **Aśvāvatīm,** वाजीकरणीं, aphrodisiac.

Somāvatīm, bringing peace; tranquilizer.

82. **Śuṣmāḥ,** powers (of healing).

83. **Iṣkṛtiḥ,** निष्कृतिः, 'n' of the prefix '*ni*' is dropped; निष्करोति नाशयति व्याधिं इति निष्कृतिः, that destroys disease.

Sīrāḥ, सह इरया अन्नेन वर्तन्ते इति सीराः, that grow with food grains. Or, सीराः क्षुधादीनां अपसारयित्र्यः, dispellers of hunger etc.

Patatriṇī, प्रसरणशीलाः, that spread all around.

85. **Yakṣmasya,** of the wasting disease, tuberculosis.

Jīvagṛbhaḥ, जीवन् सन् एव यो हिंसार्थं गृह्यते, one that is grabbed for killing; a creature condemned to death.

86. **Madhyamaśīḥ,** देहस्य मध्यमं भागं शृणाति हिनस्ति यः सः मध्यमशीः, one that hits the central (vital) part of the body; a skilled sharpshooter.

87. **Vātasya dhrājyā,** with the impetuous speed of wind. Or, alongwith with rhumatic pain.

Nihākayā, कया रुजा निहतोऽस्मि हा कष्टमिति शब्दं करोति यया, 'Oh, with what disease have I been struck! how awful!' the pain that makes a patient lament thus; severe pain all over the body.

89. **Aṁhasaḥ,** पापात् रोगरूपात्, from sin that is in the form of disease.

90. **Paḍvīśāt,** बन्धनात्, from bond, fetters.

Three types of sins are mentioned here : breaking one's own vow; violation of laws of the government; and violation of the rules propounded by the enlightened ones.

92. **Somarājñī,** सोमो राजा यासां ताः, the herbs whose king is Soma. Or soma is joy, gladness; the herbs that have gladdening effect.

Śatavicakṣaṇāḥ, वहुवीर्याः, potent; having hundreds of virtues. Or, those who have hundreds of admirers.

93. **Vīryam,** strength; power; virtue.

94. **Brāhmaṇaḥ,** a learned and righteous person.

97. **Balāsa,** बलमस्यति निक्षिपतीति बलासः क्षयः, tuberculosis. **Arśas,** haemorrhoids, **Upacit,** pathological growths, such as goitre, elephantiasis, etc. **Pākāru,** ulcers in mouth, stomach or duodenum etc.; Or पाकोऽन्नपाकस्तस्य अरुः व्यथा, pain due to indigestion.

98. **Gandharvāḥ,** expert physicians or botanists.

Indraḥ, affluent prince. **Bṛhaspatiḥ,** influential prince.

Somaḥ, luxurious prince.

99. **Sahasva,** throw back; defeat; put down.

Pṛtanāyataḥ, पृतनाः संग्रामाः तान् कामयन्ते ये ते, those who desire war; who invade (us or others).

100. **Śatavalśa,** वल्श शब्दोऽङ्कुर वचनः, *valśa* means a shoot, so, having hundreds of shoots.

101. **Upastiḥ,** subordinate; attendant.

Abhidāsati, अभिहन्ति, causes injury to us; attacks us; harms us.

102. An important verse, as it is suggested to be recited with many other verses also.

Pṛthivyāḥ janitā, creator of Earth.

Divaṁ vyānaṭ, created Heaven.

Candrāḥ, आह्लादिकाः, joy-giving, pleasing. 'मनुष्या वा आपश्चन्द्राः' (Śatapatha, VII. 3.1.20), men are called *āpaścandrāḥ*; men.

103.**Abhyāvartasva,** come towards us, i.e., be benign to us.

Vapām, त्वचं, skin.

104.**Śukram,** शुक्लं, सारं वा, brilliant, or essence.

Candram, आह्लादकं, blissful.

105.**Ādam,** आददे, I have taken; I have eaten.

Goṣu, इन्द्रियेषु, in sense-organs.

Tanūsu, in the bodies; पुत्रपौत्रादिकासु, in sons and grand-sons (Uvaṭa).

Anirām, due to lack of food-grains.

Sedim, अवसादं, despondency; distress.

106.**Śravaḥ,** glory. **Vayaḥ,** life-activity.

Dadhāsi, ददासि, give, bestow.

Dāśuṣe, to the philanthropic (sacrificer).

107.**Pāvakavarcā,** whose glow is purifier; glowing like fire. **Anūnavarcā,** whose glow never decreases.

Bhānuḥ, glow, brilliance.

Udiarṣi, उत् इयर्षि उद्गच्छसि, you go up; rise upwards.

Upāvasi, पालयसि, support; help.

Pṛṇakṣi, पूरयसि, fill up. धूमेन दिवं, वृष्ट्या पृथिवीं, you fill the heaven with the smoke of burnt oblations and the earth with rain.

108.**Ūrjo napāt,** ऊर्जं बलं न पातयतीति ऊर्जो नपात्, maintainer of strength. Or, ऊर्क् शब्देन आप उच्यन्ते नपात् शब्देन च पौत्रः, *ūrk* is water and *napāt* is grandson; fire is considered to be the grandson of waters, because waters produce vegetation (wood) and vegetation produces fire. (Uvaṭa).

Jātavedaḥ, जातं जातं वेत्ति इति जातवेदः, one that knows everything born or created; जातः वेदः अस्य वा, जात-प्रज्ञानः, one who has got knowledge (of reality); omniscient.

Dhītibhiḥ, कर्मभिः, with (good) actions.

Bhūrivarpasaḥ, वर्प इति रूपनाम, of various forms or kinds.

Citrotayaḥ, that protect in wonderful ways.

Vāmajātāḥ, वामं संभजनीयं जन्म येषां, those which have been produced in a praiseworthy way, i.e. of fine strain.

109.**Irajyan,** दीप्यमानः, blazing, shining.

Sānasim, चिरन्तनं, long lasting, permanent, eternal. Also, conquering, victorious.

Kratum, संकल्पं, resolve or determination. Action, deed.

Darśatasya, दर्शनीयस्य, of beautiful. दर्शतस्य वपुषो is to be understood as दर्शनीयेन वपुषा।

110.**Iṣkartāram,** निष्कर्तारं, निश्चयेन कर्तारं, संसाधकं, one who is keen to perform (a sacriifice).

Rādhaso mahaḥ, महतो राधसः, of great wealth or vast finances.

Rātim, दानं, gift, donation. **Mahīm,** महतीं, large, huge.

Sānasiṁ rayim, eternal wealth. Also, old hidden wealth, that has been forgotten (Mahīdhara).

111.**Ṛtāvānam,** ऋतं is the eternal law; initiator of eternal law. Also, upholder of truth.

Mahiṣam, महान्तं, great, grand.

Viśvadarśatam, seer of all learning and knowledge (Dayā.). All beautiful. Exposer of all things.

Sumnāya, सुखाय, for their weal. यज्ञाय, for sacrifice.

Śrutkarṇam, शृणोति आह्वानं श्रुत्वा चानुतिष्ठति, one who listens to prayers and acts thereupon; responsive to prayers.

Yugā, for ages; in all the ages.

112.**Saṅgathe,** संगमने, at the meeting point. संग्रामे, in the battle.

Vāja, Uvaṭa and Mahīdhara interpret mostly *vāja* as food, but we prefer it as strength or battle.

113.**Payāṁsi,** waters; milks, juicy drinks; beverages.

Vṛṣṇyāni, giving manly vigour.

Abhimātiṣāhaḥ, येऽभिमातीनभिमानयुक्तान् शत्रून् सहन्ते निवारयन्ति, those who subdue arrogant enemies. पाप्मनो अभिभवितारः, conquerors of sin.

Śravāṁsi, glories. Also अन्नानि, food.

Amṛtāya, to gain immortality. अमरणधर्मिण्यै प्रजात्यै, for the unending chain of descendants. (Mahīdhara).

114.**Madintama,** most gladdening.

Aṁśubhiḥ, with the rays. Also सूक्ष्मांशैः, with droplets.

Saprathastama, अत्यन्तं सप्रथाः सकीर्तिः, most glorious. Or, encouraging utmost.

Vṛdhe, वर्धनाय, to make us prosper.

115. **Te Vatsaḥ,** your child; the sacrificer here is mentioned as child of the fire divine.

Mano āyamat, draws or attracts your mind.

Kāmayā girā, with prayer full of yearning for you.

116. **Yemire,** नियम्यन्ते, are directed towards you.

Aṅgirastama, most radiant.

Kāmāya, to get their desires fulfilled.

117. **Bhūtasya bhavyasya,** of all that ever was and all that ever will be.

Eko samrāṭ, the unique sovereign; the only king.

CHAPTER XIII

Chapter XII contained, according to the ritualists, *mantras* for *ukhādhūraṇa, gārhapatya cayana, kṣetrakarṣaṇa,* and *oṣadhivapana*, i.e. treatment of the fire of the fire-pan, preparation of household fire, ploughing of field, and sowing of plants. This Chapter XIII contains mantras for laying down the lotus-leaf and setting of various bricks for the construction of the *āhavanīya* fire-altar.

1. **Agre,** first of all.

Agniṁ mayi gṛhṇāmi, I take the fire in myself. This ex-

pression may be interpreted in several ways. I accummulate energy within myself; or I arouse enthusiasm within me, etc.

Rāyasposāya, धनस्य पोषाय, for plenty of riches.

Suprajāstvāya, so that my progeny may be good.

Māmu, मां उ; *u* here means also. *Devatās* also favour me.

2. With this mantra the *adhvaryu* priest lays down a lotus-leaf. Repeated from Yaju. XI.29.

3. **Jajñānam,** विज्ञातृ, knower of all.

Vi āvaḥ, व्यावृणोत्, exposes; illuminates.

Surucaḥ, सुष्ठु रोचन्ते शोभन्ते तान्, that look beautiful.

Brahma, the Supreme Lord; greatest of all (Dayā.). ब्रह्म बृहत् रुक्मरूपोऽयमादित्यः, sun in the form of a large *rukma*, a piece of gold hung round the neck as an ornament.

Venaḥ, कान्तः beautiful; loving one; the rising morning sun (Griffith).

Sīmataḥ, from the summit, i.e. the highest point.

Budhnyāḥ, बुध्नमन्तरिक्षं, तत्र भवा दिशो बुध्न्याः, regions, because these are in the mid-space (अन्तरिक्ष = बुध्न): East, South, West and North; the quarters.

Upamāḥ, उपमीयन्ते आसु स्थितानि भूतानि इति उपमाः दिशः, mid-regions, residing where-in all the beings are measured, or compared; Vāyavya, Nairṛtya, Āgneya and Īśāna.

Viṣṭhāḥ, विशेषेण तिष्ठन्ति इति विष्ठाः, the worlds, that exist in the regions and in the mid-regions.

Sat and **asat,** existing and non-existing. Also, good and evil. मूर्तस्य अमूर्तस्य च, that which has a definite shape such as a tree or a mountain, and that which does not have any shape, such as air etc. (Uvaṭa).

4. **Hiraṇyagarbhaḥ,** the Lord who holds all the bright constellations in His womb as if. Also the golden foetus. According to legend, in the beginning, waters were created and on those waters seed of Brahma (Supreme God) was laid, which took the shape of a golden egg. From that egg Brahmā, (quite distinct from Brahma) the Creator, was born. That golden foetus is mentioned as हिरण्यगर्भ। Also, हिरण्यपुरुषरूपे ब्रह्माण्डे गर्भरूपेण अवस्थित: प्रजापति:, the Lord Supreme of all creatures, that resides in this universe as its womb.

Pṛthivīm, the earth. But Uvaṭa and Mahīdhara suggest, पृथिवी भू: भूरित्यादेरन्तरिक्षनामसु पठितं, *pṛthivī* means *antarikṣa* also. Thus, earth, mid-space, and heaven all the three are included.

Kasmai, for whom. Or, तस्मै, to that Lord. Also *ka* is the name of Prajāpati, so it may mean : to that Lord of all creatures. Or, *ka* means happiness; then it will mean : to that Lord, the bestower of happiness.

5. **Drapsaḥ,** the showerer Lord. आदित्य:, the sun (Uvaṭa). हर्ष, pleasure, joy (Dayā.). The Drop, meaning the sun. (Griffith).

Pṛthivīm and **dyām,** the earth and the sky.

Imaṁ yoniṁ yaśca pūrvaḥ, this place and the place which was prior to it; this world and the yonder world.

Sapta hotrā, seven priests; five vital breaths (पंच प्राणा:) and mind and the soul are the seven priests. असौ वा आदित्यो द्रप्सो दिश: सप्त होत्रा, the sun is *drapsa* and the seven regions are the seven priests (Śatapatha VII. 4.1.20). East, South, West, North, Above, Below and Middle are the seven regions.

6. **Sarpebhyaḥ,** to the crawling creatures; to the serpents. Or, इमे वै लोकाः सर्पाः, these worlds (stars and planets) are *sarpas* (Śatapatha, VII. 4.1.25) as they crawl (in the sky).

Namaḥ, homage, obeisance. नमः इति अन्ननामसु पठितम् (Nighaṇṭu, II. 7), food.

7. **Yātudhāna,** यातुं यातनां दुःखं दधति ये ते, those who inflict pain; torturers. In legend, *rākṣasas, piśacas* are called *yātudhānas.*

Iṣavaḥ, बाणाः, arrows, missiles.

Avaṭeṣu, बिलेषु, in the holes. Or, अपरिभाषितेषु मार्गेषु, un-frequented paths (Dayā.).

8. **Rocane divo,** shine in the sky. Or, those who dwell in the high sky, रोचनो ह नामैष लोको यत्रैष एतत्तपति, *rochana* is the name of the region where the sun blazes.

Sadaḥ, स्थानं, dwelling place. Also, सधः ।

9. **Pājaḥ,** पाजः इति बलनाम, vigour; strength. Same as वाजः ।

Prasitim, प्रकर्षेण सीयन्ते बध्यन्ते पक्षिणो यया सा प्रसितिः ताम्, with which birds are caught, a net or a snare. प्रसितिः प्रसयनात् तन्तुर्वा जालं वा (Nir. VI. 12), a thread, or a net.

Pṛthvīm, विशालां, large; capacious.

Amavān, अमात्यवान्, सहायवान्, accompanied by attendants or ministers.

Tṛṣvīm prasitim, तृष्व्या प्रसित्या, (case is to be changed), with fast moving snare.

Astā, शत्रूणां क्षेप्ता, scatterer of foes.

Drūṇānaḥ, शत्रून् मारयन्, killing the enemies.

Tapiṣṭhaiḥ, तापकतमैः आयुधैः, with darts that cause extreme burning.

Rakṣasaḥ, राक्षसान्, राक्षसस्वभावान् दुष्टान्, miscreants; evil enemies.

Dayānanda has interpreted this and the following two verses as if these are addressed to the commander of the army. It seems appropriate.

10. **Bhramāsaḥ,** भ्रमणा वातोद्धूता ज्वालासमूहाः, flames, sent up by the whirlwind. Fast-moving soldiers (Dayā.).

Pataṅgān, पतन्तो सन्तः गच्छन्तीति पतङ्गाः पिशाचाः तान्, those who go falling downwards; those who lead their lives to downfall. Or, पतङ्ग इति अश्वनाम (Nigh. I. 14), horses; also horsemen (Dayā.).

Asanditaḥ, अखण्डितः, unscattered; undivided.

Ulkāḥ, ज्वालाः, flames; sparks; fire-brands. विद्युत्पाताः, sparks of lightning (Dayā.).

11. **Spaśo visṛja,** send spies. स्पशः, स्पशयन्ति बध्नन्ति इति स्पशः, those who bind rivals; spies; reconnoitring units.

Tūrṇitamaḥ, quickest in your movements.

Pāyuḥ, पालयिता, supporter; sustainer.

Vyathiḥ, व्यथयति इति व्यथिः शत्रुः, one that causes distress, i.e. enemy.

Ma ādadharṣīt, may not become an arrogant rival to you; may not challenge your authority.

Yo dūre yo anti, one that is distant and one that is near.

Kiḥ, कश्चित्, any one.

Aghaśaṁśaḥ, पापस्य उत्कीर्तको दुर्जनः, an evil person, who praises evil. Or, अघं पापं शंसति इच्छति इति अघशंसः अस्मद्द्रोही, one who wishes ill for us; a wicked enemy.

12. **Pratyātanuṣva,** विस्तारय, extend, spread (your flames).

Ni Oṣatāt, निर्दह, burn to ashes.

Amitrān, शत्रून्, enemies; miscreants.

Tigmahete, whose weapons are sharp. (Vocative case).

Arātim cakre, acts as enemy towards us. Also, who does not pay our dues.

Atasaṁ na śuṣkam, अतसो वृक्षः, a tree; *na* means like; like a dry tree.

Dhakṣi, from √दह भस्मीकरणे, निर्दह, burn (him) to ashes.

13. **Ūrdhvo bhava,** be above others; reach higher than others. Be superior.

Adhyasmat, those who are above us; those who lord it over us, i.e. our enemies.

Yātūjūnām, यातुधानानां, of those who are cause of pain and distress to others; wicked persons or enemies.

Jāmim ajāmim, closely related or unrelated strangers. *Jāmi* means a brother or a sister and relatives of brothers and sisters. Uvaṭa gives another meaning to these words : जामिशब्दः पुनरुक्तवचनः, पुनरुक्तं अपुनरुक्तं कृत्वा, Jāmi, means repetition, making

the repeated as unrepeated, i.e. hitting again and again and still counting him as unhit. Dayānanda gives quite different meaning : भोजनयुक्तं स्थानं and भोजनरहितं स्थानं, a place well provided with food and a place with no food.

Tvā, Mahīdhara suggests that a wooden spoon is addressed to here.

14. Same as Yaju. III.12.

15. **Bhuvaḥ,** of this world; of Earth. भुवः भवसि, you become. (Mahīdhara).

Rajasaḥ, अन्तरिक्षस्य, of the mid-space. रजसः उदकस्य यज्ञपरिणामभूतस्य, of rain water caused by the sacrifice. (यज्ञात् भवति पर्जन्यः, clouds are formed due to the sacrifice performed).

Niyudbhiḥ, with the teams of horses; with mares; with *vāyu* (wind). नियुतो नाम वायोरश्वाः, *niyuts* are the mares of the wind (in legend).

Svarṣām, सुखानि सनन्ति भजन्ति यया ताम्, with which the pleasures are enjoyed; pleasure-seeking.

Jihvā, tongue; flames are the tongues of fire as if.

16. According to the ritualists, the sacrificer lays on the golden man a *svayamātṛṇṇā* brick, i.e. a naturally porous brick, which is made of grit, gravel and sand. Dayānanda interprets this mantra as addressed to the wife of the king.

Dhruvā, स्थिरा, firm. **Dharuṇā,** अन्येषां धारयित्री, supporter of others.

Samudra, 'रुक्मो वै समुद्रः पुरुषः सुपर्णः' (Śatapatha, VII. 4.2.5), *samudra* is gold indeed and *suparṇa* is man. मुद्रया सहितः समुद्रः, a man with money.

Suparṇaḥ, शोभनानि पर्णानि पालितान्यङ्गानि यस्य सः, a man of well developed and handsome physique (Dayā.). *Parṇa* means a leaf; also wing of a bird. In the context of a man, it may mean fine features or dress.

This may be a good advice to any lady of the house.

17. **Samudrasya eman,** एमन् एमनि अवस्थाने, in the place of gold; for acquisition of gold.

Apāṁ, कर्मणां, (at the helm) of affairs.

Pṛthivī, wide; extending; feminine of *pṛthu,* wide.

18. **Bhūḥ,** सुखानां भावयित्री, harbinger of happiness.

Bhūmiḥ, ground; base; support.

Aditiḥ, eternity; undivided. In legend Aditi is the mother of gods, Ādityas, twelve in number.

Viśvadhāyā, विश्वं दधाति पुष्णाति या सा, one that nourishes the whole universe.

Yaccha, नियतां कुरु, make it disciplined; keep it under control.

19. **Viśvasmai,** सर्वस्मै, for all.

Prāṇa, apāna, vyāna, udāna, are various types of vital breath, that keep the body going. Prāṇa is vital breath in general and in-breath in particular; *apāna,* is out-breath; sometimes it denotes flatus; *vyāna* is through-breath and *udāna* is up-breath. For proper functioning of these vital breaths. When these vital breaths fail to function properly, many physical and mental ailments take place.

Mahyā, महत्या, great,; ample.

Śantamena chardiṣā, with a most pleasing or the securest home or shelter.

20. In the rituals, the sacrificer places a *dūrvā* brick on the *svayamātṛṇṇā* brick. Dūrvā is panic grass *(dūba),* Panicum Dactylon. Dayānanda has interpreted this mantra in the context of a housewife.

Kāṇḍa, भूमौ संबद्धं जटाभिः पर्व काण्डमित्युच्यते, असम्बद्धं परुः, joints fixed in the earth with fine roots are called *kāṇḍa;* those not so fixed in the earth are called *paru,* the knots.

Like grass, may you grow into hundreds and thousands of sons, grandsons, great grandsons etc.

21. **Iṣṭakā,** a brick. Also, इष्टकारिणी, इष्टानां पूरयित्री वा, fulfiller of our desires. Also, object of our desires.

22. **Janāya,** जनं पुत्रादिकं, sons and grandsons etc.; progeny. Make over progeny lustrous.

23. Lustres of the sun, of cows and of horses are mentioned in one breath.

24. In the ritual, the sacrificer lays two bricks, called *retaḥsic,* i.e. seed-pouring, with this mantra.

Virāt, विराडयं लोकः, this world is called *virāṭ.* Also, विशेषेण राजते इति विराट्, the great refulgent.

Svarāt, असौ वै लोकः स्वराट्, the yonder world is called *svarāt.* Also, self-refulgent.

25. The sacrificer lays down the *ṛtavyā* i.e. seasonal bricks with this mantra.

Madhu, honey. Also vedic name for *caitra* month (mid-

March to mid-April). **Mādhava,** full of honey; honey-like. Also, *vaiśakha* month (mid-April to mid-May).

Antaḥ śleṣaḥ, अन्तः मध्ये व्यवस्थितः श्लेषः संयोजकः, internal cementing force.

Kalpantāṁ, स्वोचितमुपकारं सम्पादयताम्, may they do good to me that they should properly do; may they help.

Savratāḥ, समानं व्रतं कर्म येषां ते, with unity in their actions.

Samanasaḥ, समानमनस्काः, of one mind.

Jyaiṣṭhyāya, ज्येष्ठत्वाय उत्कर्षाय, for my superiority; precendence.

Aṅgirasvat, like blazing coals; shining bright.

26. **Aṣāḍhā,** शत्रून् न सहते इति अषाढा, one that does not tolerate enemies. शत्रुभिरसह्यमाना वा, whom enemies cannot tolerate or face.

Sahamānā, अभिभवनशीला, conquering by nature.

Sahasva, अभिभव, defeat; conquer; vanquish.

Jinva, प्रीणीहि, be pleased with us; favour us.

27. **Ṛtāyate,** for one who follows the eternal law. Also, for one who performs sacrifices. Or, according to their own law; on their own.

Sindhavaḥ, नद्यः, rivers; streams.

Mādhvīḥ, full of sweetness. **Oṣadhīḥ,** plants.

28. **Pārthivaṁ rajaḥ,** पृथ्वी लोकः, this world on the Earth. Also, dust of this Earth.

Dyauḥ, heaven; sky; celestial region.

29. **Gāvaḥ,** पशवः रश्मयो वा, cattle, cows; rays of the sun.

Madhumān, रसवान्, रसो वै मधु (Śatapatha, VII. 5.1.4.), pleasing, enjoyable.

30. **Apāṁ gambhan,** जलानां गम्भीरे प्रदेशे, in the depth of waters.

Vaiśvānaraḥ, विश्वहितोऽग्निः, fire which exists everywhere. Also, विश्वेभ्यो नरेभ्यो हितः हितकारी, beneficial for all people.

Acchinnapatrāḥ, अनवखण्डिताः अवयवाः यासां ताः, those whose parts are not injured or mutilated.

31. **Iṣṭakānām,** इज्यन्ते संगम्यन्ते कामाः यैः पदार्थैः तेषाम्, of the things with which the desires are fulfilled; desired or desirable things.

Vṛṣabhaḥ, वर्षिता, showerer.

Trīn samudrān, three oceans. समुद्रान् लोकान्, three worlds, स्वर्ग, भूमि, पाताल, or पृथ्वी, अन्तरिक्ष and द्यौः ।

Svargān, स्वः द्युलोकं गच्छन्ति प्राप्नुवन्ति ये तान्, those that reach upto the sky; that touch the sky.

Sukṛtasya purīṣaṁ vasānaḥ, clad in the fine vesture of virtues.

Tatra gaccha, go there. Or, follow the same path; go along that path.

32. Same as Yajuḥ. VIII. 32.

33. Repeated from Yajuh. VI.4. The sacrificer places an

ulūkhala and *musala*, a mortar and pestle made of *udumbara* wood. At some places, these two symbolize the reproductive organs of the female and the male.

34. A housewife, or the queen is addressed to here.

Dhruvā and dharuṇā, firm and sustainer of the family. Not fickle-minded.

Yonibhyaḥ, from these wombs.

Gāyatrī, triṣṭup, and **anuṣṭup** are the names of metres used in verses of the Vedas. It will make better sense if these words are translated etymologically to mean pleasing songs, praising others thrice, i.e. frequently, and appreciating and praising others sincerely, respectively.

35. **Iṣe,** in food. **Rāye,** in wealth, riches.

Sahase, बलाय, for power. **Dyumne,** द्युम्नं द्योततेर्यशो वा अन्नं वा, from √द्युत, to shine; glory, or food. (Nir. V.5).

Sārasvatau utsau, सरस्वती सम्बन्धिनौ उत्सौ प्रवाहौ, two springs of *sarasvatī;* मनश्च वाक् च, mind and speech. 'मनो वै सरस्वान्, वाक् सरस्वती इत्येतौ सारस्वतावुत्सौ' इति श्रुतिः।

36. **Sādhavaḥ,** दान्ताः, well-trained; obedient. प्रशस्ताः, of good breed.

Aśvāsaḥ, horses; steeds. Also, vital breaths.

Manyave, यज्ञाय, to the sacrifice. Also, to the desired ends. शत्रूणामुपरि क्रोधाय, to anger with the enemies. (Dayā.).

37. **Devahūtamān,** देवान् आह्वयन्तीति देवहुवः, अतिशयेन देवहुवो देवहूतमाः, best invokers of gods or of the bounties of Nature or of the enlightened ones.

Pūrvyaḥ, पूर्वभव:, पुरातन:, prior one; the ancient one.

Ni sadaḥ, नि षीद, sit down; be seated,

38. **Dhenāḥ,** धेना इति वाङ् नाम, speech; verses of praise. (Nigh. I.11). Uvaṭa translates धेना: as अन्नं food, quoting 'अन्नं वै धेना' इति श्रुते: । It seems too crude and materialistic.

Antarhṛdā, आभ्यन्तरेण हृदयेन, with the interior of heart; lying inside the heart.

Manasā, with the mind. अन्तर्हृदा मनसा will mean: with a mind unruffled by worldly objects; with a mind full of faith.

Vetasaḥ, reed. हिरण्यय: वेतस:, the golden reed. वेतस: पुरुष:, the Man. वेतस: वेगवत्य:, fast-running (Dayā.).

I see the streams of melted butter flowing towards the golden man in the midst of fire. (Mahīdhara). I look upon the flowing streams of butter : the golden reed is in the midst of Agni. (Griffith).

Abhicākaśīmi, चाकशीतिः पश्यतिकर्मा, पश्यामि, I see; I look at.

39. **Ṛk,** sacred speech; praise-verses. **Ruc,** lustre, brilliance. **Bhāḥ,** glamour. **Jyotiḥ,** light. Uvaṭa and Mahīdhara have tried to add *śrotraṁ* to this mantra with a far-fetched and unconvincing logic. इदं श्रोत्रं विश्वस्य सर्वस्य भुवनस्य भूतजातस्य वैश्वानरस्य विश्वेभ्य: सर्वेभ्य: नरेभ्यो हितस्याग्नेश्च वाजिनं वाचो ज्ञातृ अभूत् सर्वप्रा शब्दा वह्नेश्च शब्दोऽपि श्रोत्रेणैव ज्ञायते, i.e. the ear is the conveyer of all the sounds including those made by the fire. The glaring fact is that there is no mention of *śrotra* at all in the mantra.

40. **Rukmaḥ,** सुवर्णं, gold. Also, रोचमानोऽग्नि:, shining fire.

41. **Garbham,** unborn baby. (Griffith). गृह्णाति पशून् इति गर्भ:, one that grabs animals. (Uvaṭa). गर्भं स्तुतिविषयं, praiseworthy. Offspring of the sky, i.e. fogs and vapours drawn up by the

rays of the sun during eight months and sent down as rain in rainy season. Interior part (of the sun); burning sun.

Pratimām, image; equal.

Viśvarūpam, सर्वरूपं, having all forms. Or, giver of forms to all. It is the sun's light that gives form to everything, which is invisible in the darkness.

Harasā, सर्ववीर्यापहारकं अग्नेर्ज्योतिः हरः तेन, debilating heat and flame of fire is called *haraḥ,* by that.

Parivṛṅgdhi, परिवर्जय, spare; keep away.

Mā abhimaṁsthāḥ, अभिपूर्वो मन्यतिर्हिंसार्थः, the verb *manyati* with prefix *abhi* means to injure, to kill. मा हिंसीः, do not injure; do no harm. Also, do not be arrogant.

42. **Jūtim,** वेगं, speed. **Nābhim,** navel; centre. **Aśvam,** horse. **Jājñānam,** जायमानं, born. **Sarirasya,** उदकस्य, of water.

'अप्सुयोनिर्वा अश्वः' इति श्रुतिः। In legend, horse is born from waters. He is called the child of rivers.

Harim, हरितवर्णं, yellowish coloured. Or, आरूढं नरं हरति इति हरिः, that carries the rider.

Adrībudhnam, अद्रिः गिरिः बुध्नं मूलं यासां ता अद्रिबुध्ना आपः तज्जातं, the waters, whose source is mountain, are *adribudhnā;* one born from those waters. Or, अद्रेः बुध्नं, the base of a mountain.

Parame vyoman, in the highest heaven. Or, इमे वै लोकाः परमं व्योम, these worlds are verily the *paramaṁ vyoma* (Śatapatha, VII. 5.2.18); in this world.

43. **Ajasram,** continuous, perpetual; never-exhausting.

Indum, इदि परमैश्वर्ये, most luxurious. Also, bliss-bestow-

ing; pleasing. From √उन्दी क्लेदे, उनत्ति, क्लेदयति जनमनांसि इति इन्दुः, that which drenches the hearts of people (with pleasure).

Aruṣam, रोषरहितं, never hostile. Or, अरोचनं, unpleasant.

Bhuraṇyum, भर्तारं, सर्वेषां पोष्टारं, one that supports or nourishes all.

Pūrvacittim, पूर्वैर्महर्षिभिः चेतव्यं, realized by ancient seers.

Parvabhiḥ, on auspicious occasions,

Ṛtuśaḥ, in appropriate seasons.

Aditim, अखंडितां अदीनां वा, uninjured, or, not in a poor shape; also, unbound.

Virājam, विविधं राजमानां, glorious in various ways.

Gām, cow; also Earth.

44. **Avim,** sheep. **Tvaṣṭur varūtrīm,** which is dear to *tvaṣṭr,* the Supreme Architect.

Varuṇasya nābhim, navel of the waters.

Asurasya, असवः प्राणा विद्यन्ते यस्य सोऽसुरः, one that has got life is *asura;* any living being.

Māyā, प्रज्ञा, wisdom.

Sāhasrīm, सहस्रोपकारक्षमां, capable of bestowing thousands of benefits.

45. This mantra is considered to be referring to a goat, though there is no word to denote it. In the previous three mantras *aśva, gauḥ,* and *aviḥ* have been mentioned, therefore *aja,*

goat may be imagined to be referred to here.

Agniḥ, the fire; अग्निरूपोऽजः, goat in the form of fire.The fire, born out of fire.

Pṛthivyāḥ śokāt uta va divaḥ, शोक is heat as well as distress or sorrow; from the heat of the Earth or from the heat of the sky.

Viśvakarmā, प्रजापतिः, the creator God; the Lord who is expert in all the jobs; the Supreme Mechanic.

Heḍaḥ, क्रोधः, anger, displeasure.

46. Same as Yajuḥ, VII. 42.

47. In this and the next four mantras a prayer has been made to save some animals and offering their substitutes to fire.

Dvipādaṁ paśum, द्विपाद्वा एष पशुर्यत्पुरुषः, man is verily the biped animal.

Medhaya, यज्ञाय, for the sacrifice.

Cīyamānaḥ, वर्धमानः, being built up; being fuelled.

Mayum, 'किम्पुरुषो वै मयुः', *kiṁpuruṣa is mayu.* (Śatapatha, VII. 5.2.32). किमयमपि पुरुषः इति भ्रान्तिः यस्मिन् सः किम्पुरुषः, about whom there is doubt whether this also is man; an animal resembling man very much, perhaps an ape; precursor of man.

Tanvaḥ, तनूः ज्वालारूपाः, your bodies in the form of flames.

Śuk, शोकः संतापो वा, flame or heat; sorrow.

Yaṁ dviṣmaḥ, whom we hate.

48. **Ekaśapham,** an animal with one hoof or solid hoof.

'एकशफो वा एष पशुर्यदश्वः', the horse is verily the solid-hoofed animal. (Śatapatha, VII. 5.2.33).

Vājinaṁ vājineṣu, वेगवत्सु वेगवन्तं, speedy among the speedy ones.

Gauraṁ āraṇyam, wild *gaura* (Bos Gaurus), a species of wild ox.

49. No word for cow is there in this mantra, yet it refers to cow. Some adjectives are in masculine gender, while some in feminine. Both cow and bull can be included.

Sāhasram, सहस्रमूल्यार्हं, worth thousands of rupees. Or, serving a thousand purposes.

Śatadhāram utsam, a spring spouting hundreds of streams.

Sarirasya madhye, एषु लोकेषु, in these worlds; in this world. इमे वै लोकाः सरिरम्, these worlds verily are *sariram* (Śatapatha, VII. 5.2.34).

Janāya, सर्वलोकाय, for all the people.

Aditiṁ, अखण्डितां, continuous; never-exhausting.

Gavaya, blue bull (Bos Gavaeus).

50. **Ūrṇāyum,** ऊर्णावन्तं, wooly animal.

Tvacam, त्वग्रक्षकं, protector of skin.

Tvaṣṭuḥ, प्रजापतेः, of the creator Lord.

Prathamam janitram, first creation.

Uṣṭram āraṇyam, wild buffalo; or wild camel, precursor of sheep.

51. **Agneḥ śokāt,** from the heat of the fire. Or, from the heat of the Prajāpati, the creator.

Janitāram, जनयितारं, creator; procreator.

Devatām, देवभावं, godliness; godhead.

Roham, रोहणीयं स्वर्गं, heaven worth ascending to.

Medhyāsaḥ, मेध्या यज्ञयोग्या यजमानाः, sacrificers worthy of performing sacrifices.

52. **Yaviṣṭha,** O most youthful!

Daśuṣaḥ, दानशीलान्, those who donate liberally.

Giraḥ, स्तुतिवाचः, words of praises.

Tokam, तनयं, the son. **Tmanā,** आत्मानं, himself.

53. In ritual, the sacrificer lays twenty *apasyā* bricks, five in each quarter.

Eman, एमनि, in the passage of. वायुर्वा अपां एमन्, the wind is the passage of the waters.

Odman, ओद्मनि, in the swelling of. ओषधयो वा अपां ओद्म, plants are the swelling of the waters.

Bhasman, भस्मनि, in the ashes of. अभ्रं वा अपां भस्म, cloud is the ash of the waters.

Jyotiṣi, in the light of. विद्युद् वा अपां ज्योतिः, lightning is the light of the waters.

Ayane, in the path way. इयं पृथ्वी अपामयनं, the Earth is the path way of the waters.

Arṇave sadane, in the flood, the resting place of. प्राणो वै अर्णवः, the in-breath, or the vital breath.

Samudre sadane, in the ocean, the resting place of. मनो वै समुद्रः, the mind.

Sarire sadane, in the stream, the resting place of. वाग्वै सरिरं, the speech.

Kṣaye, in the habitation of. क्षयो निवासः, चक्षुर्वा अपां क्षयः, the vision is the habitation of the waters.

Sadhiṣi, in the resting place of. श्रोत्रं वा अपां सधिः, the audition.

Sadane, in the station of. द्यौर्वा अपां सदनं, in the sky.

Sadhasthe, in the meeting place of. अन्तरिक्षं वा अपां सधस्थं, in the mid-space.

Apāṁ yonau, in the birth place (womb) of the waters. समुद्रो वा अपां योनिः, in the sea.

Purīṣe, in the excreta of. सिकता वा अपां पुरीषं, the sands are the excreta of the waters.

Pāthasi, in the residence of. अन्नं वा अपां पाथः, in the food.

54. In ritual, the sacrificer lays fifty *prāṇabhṛt* bricks, two at a time with a formula for each set and ten for each *kaṇḍikā*.

Puraḥ, in front of. Also, in the East.

Bhuvaḥ, भवति सर्वरूपेण इति भवत्यस्मात् सर्वं इति वा भुवः, that exists in every form, or each and everything is born of it, i.e. *agni,* the fire.

Bhauvāyanaḥ, भुवस्य अपत्यं, the offspring of *bhuvaḥ.*

Prāṇāyanaḥ, प्राणस्य अपत्यं, the offspring of *prāṇa*, the vital breath.

Upāṁśu, उपांशु ग्रहः, the first ladleful of Soma juice pressed out with low voiced recitations.

In this and the following four kaṇḍikās, a region is mentioned, e.g. East, South, West, North and Above. Then as its offspring some season is mentioned. The offspring of that season is some metre, e.g. Gāyatrī etc. The offspring of that metre is some *sāman*, such as *gāyatram* etc. From that *sāman* is born some *graha*, a measure of Soma juice, e.g. *upāṁśu*. From that *graha* is born some *stoma*, a praise-song, such as *trivṛt* stoma. From that *stoma* is born a *pṛṣṭham*, a particular arrangement of *sāmans*, e.g. *rathantaram pṛṣṭham*. After this a *ṛṣi*, seer is mentioned. He is not born from the preceding *pṛṣṭham*, but he is merely mentioned. Thereafter some faculty is mentioned which the sacrificer prays to obtain from all this assembly of regions. seasons, metres etc. such as *prāṇam, manaḥ,* etc. Logic of all this arrangement is difficult to understand and still more difficult to make others understand though the Śatapatha and the commentators have tried hard to put up some convincing explanation. Even the names of the *ṛṣis* have been interpreted etymologically. Vasiṣṭha, Bharadvāja, Jamadagni, Viśvāmitra and Viśvakarmā have been analyzed etymologically.

Vasiṣṭhaḥ, वसति अधितिष्ठति सर्वजन्तून् इति वस्ता, अतिशयेन वस्ता वसिष्ठः, सर्वाधारः, that which resides in all the living beings; best among them; the support and sustainer of all. प्राणो वै वसिष्ठः, vital breath is verily *vasiṣṭha.*

55. **Viśvakarmā,** विश्वं करोति सर्वं सृजति इति विश्वकर्मा वायुः, one that creates all; the omnific wind.

Bharadvājaḥ, बिभर्ति वाजोऽन्नं विज्ञानं बलं वा यः स भरद्वाजः,

one that has got food-grains, knowledge, or vigour.

Antaryāmaḥ, name of *a graha,* i.e. a measure of Soma juice.

Manaḥ, mind.

56. **Viśvavyacāḥ,** विश्वं विचति उदितः सन् प्रकाशयति यः सः, one that illuminates all the things when it rises; the sun.

Paścāt, behind. Also, west.

Śukra graha, a certain measure of Soma juice.

Jamadagniḥ, जगत् पश्यन् अङ्गति सर्वत्र गच्छति, one that moves everywhere looking at the world, that is the eye. चक्षुर्वै जमदग्निर्यदिनेन जगत् पश्यति अथो मनुते; vision indeed is Jamadagni, as one looks at the world with it and then thinks about it.

57. **Cakṣuḥ,** vision; eye.

Svaḥ, स्वर्गो लोकः heaven; sky.

Śrotram, audition; ear.

Manthī, name of a *graha,* i.e. a measure of Soma juice.

Viśvāmitraḥ, विश्वं सर्वं मित्रं येन, one with whom all are friendly. 'मित्रे चर्षौ' (Pāṇini, VI. 3.130.) while used in the name of a *ṛṣi,* 'अ' in विश्व will be elongated; instead of विश्वमित्र it will be विश्वामित्र।

58. **Matiḥ,** मतिः, मन्यते ज्ञायते यया सा मतिः, intellect. Mahīdhara interprets *matiḥ* as वाक्, the speech, and उपरि as चन्द्रमा, the moon.

Āgrayaṇaḥ, name of a *graha,* a measure for Soma juice.

Viśvakarmā, विश्वं सर्वं करोति यः सः, that which does everything. वाग्वै विश्वकर्मा ऋषिः वाचा हि इदं सर्वं कृतं, the speech indeed is Viśvakarmā *ṛṣi;* all this is done with the speech.

CHAPTER XIV

According to the traditionalists, Chapter XIII contained the mantras for laying the first layer of bricks, representing the terrestrial world. In Chapter XIV, a second layer of bricks, representing the space between the earth and the mid-space (अन्तरिक्ष) is laid. To us, first five verses of this Chapter appear addressed to the lady of the house.

1. **Dhruvakṣitiḥ,** ध्रुवा स्थिरा क्षितिः निवासो यस्याः सा, whose residence is fixed; firmly based.

Dhruvayoniḥ, योनिः is place or birth place; one whose birth place is firm.

Sādhuyā, properly. Also, with your good manners. Mahīdhara interprets it as an objective of *yonim,* साधुं योनिं, good place.

Ukhyasya, अग्नेः, of the fire (sacrificial).

Aśvinau adhvaryū, two *aśvins* who are the priests of gods. Also, two *aśvins,* i.e. the healers, (may be physicians and surgeons) and the two priests. Aśvins, in legend, are the healers of gods.

2. This mantra is clearly addressed to a noble house-wife.

Kulāyinī, belonging to a noble family; coming to a noble family. Or, as Uvaṭa suggests, कुलायो नीडं गृहं अस्या अस्ति सा, one who has got or made a nest or home for herself.

Ghṛtavatī, dripping butter, i.e. rich in affection.

Purandhiḥ, पुरूणि बहूनि दधाति या सा, one who supports, looks after, or nourishes many people. Bountiful, liberal. Also, prolific; not barren.

Syonam, full of comfort; auspicious.

Syone, सुखकारिके, delighting. Vocative case.

Rudrāḥ vasavaḥ, Rudras and Vasus, implying all the gods. Also, मध्याः विद्वांसः, आदिमा विपश्चितश्च, Adult and young sages. (Dayā.).

Saubhagāya, सौभाग्याय, for great good fortune.

Brahma, prayers. विद्याधनं, knowledge.

Pīpihi, प्राप्नुहि, obtain. Or, आप्यायस्व, वर्धय, fulfil.

3. **Dakṣaiḥ,** दक्ष शब्दोऽत्र वीर्यार्थः, वीर्यैः बलैः, with your strength or vigour. Or, with your skilful attendants.

Dakṣapitā, envigoured; strengthened.

Sumne, सुम्नाय सुखाय, for pleasure; for comfort.

Raṇāya, रमणीयाय, for happiness. Also, संग्रामाय, for battle.

Pitā iva sūnave, just as a father to his son.

Suśevā, सुखेन आविशति या, who enters easily. Also, who is entered easily; easy of approach, or access. Or, full of good impulses.

Tanvā, with your body.

4. **Purīṣam,** पृणाति पूरयति रिक्तं स्थानं इति पुरीषं, that which fills the empty space; filler.

Apsaḥ, अपः सनोति ददाति इति अप्सः, that which gives water; juice; sap. अप्स इति रस पर्यायः, *apsaḥ* is a synonym of *rasaḥ*. Also, रूप, form.

Abhigṛṇantu, सर्वतः स्तुवन्तु, may praise (you) in every respect.

Stomapṛṣṭhā, स्तोमाः स्तुतयः पृष्ठे यस्याः, one who has got praises on her back; loaded with praises. Also, स्तोमैः पृष्ठैश्च युक्ताः, adored with *stomas* (praise-verses) and *pṛṣṭhas* (praise-hymns). Also, eager for praises.

Prajāvat draviṇā yajasva, fetch for us riches along with children. यजतिर्दानार्थः *'yaja'* here means to give.

Ghṛtavatī, घृतं स्नेहस्य उपलक्षणं, *ghṛta* implies affection; full of affection; liberal in affection.

5. **Aditiḥ,** भूमिः, the Earth.

Pṛṣṭhe, उपरिभागे, on the top of; on the surface of.

Antarikṣasya dhartrīm, one who is the support of the mid-space. Also, one who has got knowledge of the psychology (अन्तःकरण विज्ञानम्). (Dayā.).

Diśām viṣṭambhanīm, one that supports the quarters (East, West etc.) just as pillars support a building.

Adhipatnīm bhuvanānām, overlording queen of all the living creatures. भुवनानां भूतजातानां, of living beings. Also, प्राणिनां निवासानां, of the residences of living creatures. Also, overlord of all these worlds.

Ūrmiḥ, कल्लोलं wave. **Drapsaḥ,** रसः, sap; drop also.

Viśvakarmā, प्रजापतिः, Creator Lord. Also, one who is expert in every work.

6. In the ritual, the sacrificer lays two *ṛtavyā* bricks with this mantra.

Śukraḥ śuciḥ, *jyeṣṭha* and *āṣāḍha,* (mid-May to mid-June, and mid-June to mid-July) two months of summer.

Rest of the mantra is same as Yajuḥ XIII.25.

7. **Sajūḥ,** सजुष, समाना जूः प्रीतिर्यस्या सा, she who has equal attachment to; attached to, or associated with; the companion of; in accord with. जुषी प्रीतिसेवनयोः; *juṣī* means to be attached to or associated with.

Ṛtubhiḥ, with seasons. **Vidhābhih,** विदधन्ति सृजन्ति जगत् इति विधा आपः, ताभिः, with the waters that create all moving things, i.e. the world.

Devaiḥ, bounties of Nature; or enlightened persons. Or, दीप्यमानैः, brilliant; shining.

Vayonādhaiḥ, वयः बाल्ययौवनजरादि नह्यन्ति बध्नन्ति ये ते वयोनाधाः प्राणाः, vital breaths that control the age. 'प्राणाः वै वयोनाधाः प्राणैर्हीदं सर्वं वयुनं नद्धम्' (Śatapatha VIII. 2.2.8), vital breaths are verily *vayonādhāḥ;* by the vital breaths all this is tied up, i.e. controlled or regulated.

Agnaye vaiśvānarāya, for the adorable Lord, who is gracious to all men. विश्वेभ्यो नरेभ्यो हितम्, benefactor of all men.

Vasubhiḥ, with the young sages. **Rudraiḥ,** with the adult sages. **Ādityaiḥ,** with the mature or old sages. **Viśvaiḥ devaiḥ,** with all the bounties of Nature. In the legend, *vasus, rudras* and *ādityas* are particular type of gods, eight, eleven and tweleve in number respectively.

8. In the ritual, with this verse *Prāṇabhṛt* bricks are laid by the sacrificer.

Prāṇa, in-breath. (Also vital breath). **Apānam,** out-breath. (Also downward passing wind). **Vyānam,** through- breath.

Urvyā, far and wide.

9. In the ritual, with this and the following verse nineteen *vayasyā* (vital-vigour) bricks are laid by the sacrificer.

Mūrdhā, शिरः, the head (of the society), i.e. the *brāhmaṇa,* the intellectuals.

Vayaḥ, शरीरावस्था, age; a category.

Kṣatram, ruling and administrative power.

Chandaḥ, स्वभावः, nature.

Viṣṭambhaḥ, supporting power of the society i.e. *vaiśya.*

Viśvakarmā, doing all and sundry work, i.e. working class, *śūdra.*

Parameṣṭhī, परमे चरमे तिष्ठति, one that goes to the extremes.

Vastaḥ, अजः, goat. Well-behaved (Dayā.).

Vibalam, विविधं बलं, energy of various types, i.e. smartness.

Uvaṭa and Mahīdhara have interpreted वस्तः, वृष्णिः, पुरुष, व्याघ्र, सिंह, पष्ठवाट्, उक्षा and ऋषभ as animals, goat, ram, man, tiger, lion, beast of burden, ox and steer respectively. Dayānanda has translated all of them etymologically and making these adjectives instead of nouns. But Uvaṭa and Mahīdhara have tried to associate all these with various metres (छन्दस्). While ककुप्, बृहती and सतोबृहती metres are mentioned in the mantra, विबलं, विशालं, तन्द्रं, अनाधृष्टं and छदिः have been interpreted as एकपदाख्यं छन्दः, द्विपदा, पंक्तिः, विराट्, and अतिच्छन्दस् respectively. A tiresome exercise. But the interpretations of Dayānanda also are not more convincing. We have tried to follow a way in the mid between, which is also not very satisfactory.

10. In this *kaṇḍikā* the names of the metres are conspicuous. So we have interpreted these as proper nouns. It is for the readers to make some meaning out of it.

Anaḍvān, बलीवर्दः, bullock.

Dhenuḥ, नवप्रसूता सवत्सा गौः, newly delivered cow with a calf.

Tryaviḥ, षण्मासात्मको कालोऽविः, a period of six months is called *aviḥ*. तिस्रोऽवयः यस्य सः त्र्यविः, eighteen months old calf.

Dityavāṭ, दितिं धान्यं वहति, one that carries grain. Mahīdhara presents another explanation, दितिं खण्डनमर्हति, fit for slaughter. यद्वा द्विवर्षः पशुः, two years old steer.

Pañcāviḥ, two and a half years old.

Trivatsaḥ, त्रिवत्सरः, three years old.

Turyavāṭ, four years old animal.

What is the importance of associating these animals with these metres is not clear, even with explanations of the Śatapatha.

11. In this *kaṇḍikā* the word इष्टका is mentioned. The ritualists interpret it as a brick, while there can be another equally satisfactory meaning, इष्टा एव इष्टका, the desired lady of the house; housewife. Dayānanda has interpreted it as इष्टं कर्म यस्यास्तां, the lady whose actions are desirable to us.

Avyathamānām, व्यथारहितां, undistressed. भंगरहितां, unbroken; अचलन्तीं, unmoving.

Indrāgnī, इन्द्रश्चाग्निश्च, the resplendent Lord and the adorable Lord.

Vibādhase, अभिभवसि, overwhelm.

Dyāvā pṛthivī antarikṣaṁ ca, the sky, the earth and the mid-space, i.e. whole of the universe.

12. Please refer to Yajuḥ XIII. 17-19. Parts of those verses have been taken and *antarikṣa* is substituted for *pṛthivī* and *vāyuḥ* for *agni*. Rest of the wording is nearly the same.

13. In the ritual, the sacrificer lays down five *diśyā* (pertaining to different quarters) bricks associating them with the five quarters. Still the verse can be better interpreted in the context of the lady of the house, as Dayānanda has preferred.

Five quarters have been associated with the five regal aspects of the housewife.

Bṛhatī dik, ऊर्ध्वा दिक्, above; zenith.

14. Compare with the verse XIV. 12. There it was प्रथस्वतीं, here it is ज्योतिष्मतीम्, full of light or radiating light.

Vāyuḥ te adhipatiḥ, the wind or the elemental air is your lord.

Jyotiḥ yaccha, ज्योतिः प्रयच्छ, give light Also, control or regulate.

15. Compare from Yajuḥ XIII.25.

Nabha and nabhasya, *śrāvaṇa* and *bhādrapada* months, (mid-July to mid-August and mid-August to mid-September).

16. See XIV.15.

Iṣaśca ūrjaśca, *āśvina* and *kārttika* months (mid-September to mid-October and mid-October to mid-November).

17. **Pāhi,** रक्ष, protect ; preserve.

Prāṇa, apāna and vyāna, three types of vital breaths, essential for proper functioning of the body.

Cakṣuḥ, śrotram, vācam, vision, (eye sight), audition, (power of hearing), and speech, the most important functions of the body for a life with dignity (अदीनं जीवनम्).

Pinva, सिञ्च, irrigate. सुशिक्षया सिञ्च, cultivate with good education. Also, strengthen; make firm, so that speech may be clear and effective.

Mano me jinva, प्रीणय, delight, please or gladden my mind. For the mind delight or pleasure is the best condition which is opposite to sorrow or distress.

Jyotirme yaccha, show me the light, so that I may not get astray in the darkness. Dayānanda interprets *jyotiḥ* as knowledge of science or of the real self.

18. In this verse there is an enumeration of various metres, but awkwardly, मा, प्रमा, प्रतिमा and अस्त्रीवयः are not normally known as metres. These have been explained by the commentators with much effort and with help of the Śatapatha, still not much convincing. We have interpreted these as measured, well-measured, counter-measured and pleasing respectively and translated *'chandaḥ'* as metre, uniformly. In the context of latter eight regular metres, it had to be translated as metre.

The commentators have interpreted *mā,* as this world, i.e. the earth; *pramā* as the mid-space; *pratimā* as the heaven; and *asrīvayaḥ* as अन्नं, food, that sustains all these three worlds.

19. In this verse *pṛthivī* etc. are mentioned as *chandas.* The commentators have interpreted : छादयति इति छन्दः छादनात्, that one which covers or protects. छद् also means to please, to delight. We have preferred this meaning in this verse. Dayānanda has translated छन्दः as स्वच्छन्दः, unfettered.

Samāḥ, संवत्सराः, years.

20. **Devatā**, god; deity; divinity.

Vasavaḥ, a group of eight gods whose chief is *agni*; sometimes *indra* and later *viṣṇu* is also mentioned as their chief. In the Viṣṇu Purāṇa, *vasus* are enumerated : 1. आपः (waters), 2. ध्रुव (Pole star), 3. सोम (the moon), 4. धव or धर 5. अनिल (wind), 6. अनल or पावक (Fire), 7. प्रत्यूष (the Dawn) and 8. प्रभास (Light). In some other texts आपः is substitued by अहन् (the Day). According to Dayānanda the *vasus* are : *agni, pṛthivī, vāyu, antarikṣa, dyauḥ, āditya, candramā* and *nakṣatra.*

Rudras, a group of new class of beings, eleven in number. In the Vāyu Purāṇa their names are mentioned : 1. Aja Ekapād, 2. Ahirbudhnya, 3. Hara, 4. Nirṛta, 5. Īśvara, 6. Bhuvana, 7. Aṅgāraka, 8. Ardhaketu, 9. Mṛtyu, 10. Sarpa, 11. Kapālin.

According to Dayānanda eleven rudras are : प्राणादय एकादश देवाः, the eleven gods Prāṇa etc. These are : *prāṇa, apāna, udāna, samāna, vyāna, devadatta, dhanañjaya, kṛkala, nāga, kūrma,* and *ātmā.* दशेमे पुरुषे प्राणा आत्मैकादश एते यदस्मात् मर्त्यात् शरीरादुत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद्रुद्रा इति, these ten alongwith the *ātman,* become eleven; when these quit this mortal body, they make people weep; therefore they are called *rudras,* those who cause others to weep. (Śatapatha, XI. 6.3.7).

Ādityāḥ, sons of Aditi. They are : Varuṇa, Mitra, Aryaman, Bhaga, Dakṣa, Aṁśa, Sūrya or Savitṛ, and Viṣṇu. Sometimes they are eight in number, but later in Pauraṇic times there number increased to twelve, representing the twelve phases of the sun in the months of a year.

Marutaḥ, in the legend, they are the sons of Rudra and Pṛśni. The storm gods (companions of Indra), they are described as armed with golden weapons, i.e. the lightning and thunderbolts, having iron teeth and roaring like lions, residing in the north

and as riding in the golden cars drawn by ruddy horses. They are considered to be a hundred and eighty in number (3×60). In later literature they are shown as the children of Diti, the other wife of Kaśyapa (the first being Aditi) and seven, and sometimes seven times seven (7×7 = 49) in number. Mātariśvan is their leader.

Viśvedevāḥ, all the gods, deities, divinities, bounties of Nature.

In the legend, however, they are a particular class of gods, forming one of the nine *gaṇas*, enumerated under *gaṇa-devatā.* According to Viṣṇu Purāṇa, they were sons of Viśwā, a daughter of Dakṣa. Their names are : 1. Vasu, 2. Satya, 3. Kratu, 4. Dakṣa, 5. Kāla, 6. Kāma, 7. Dhṛti, 8. Kuru, 9. Pururavas, 10. Madravas, 11. Rocaka, 12. Dhvaniḥ and 13. Dhūri. They are particularly worshipped at *śrāddhas* and *vaiśvadevya* sacrifices. Sometimes it is difficult to decide wheter the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities. (Monier Williams).

Bṛhaspati, in the legend, name of a deity in whom Piety and Religion are personified. He is the chief offerer of prayers and sacrifices and therefore represented as the type of priestly order, and the *purohita* (priest) of gods, with whom he intercedes for men. In the later times he is the god of wisdom and eloquence.

Now *agni* is the presiding deity of the Earth, *vāta* of mid-space, *sūrya* of the sky, *candramas* of the night, *indra* of clouds and *varuṇa* of oceans.

21. This verse is addressed to the lady of the house.

Mūrdhā, शिरोभूता, head; apex.

Rāṭ, या राजते सा, one that shines; or one that rules.

Dharuṇā, dhartrī and dharaṇī, have more or less the same meaning being derived from the same verb root धृ to support.

Kṛṣyai, सस्यनिष्पत्तये, for producing food grains; for farming.

Tvā, त्वां, परिगृह्णामि इति शेषः, (I accept) you. 'I accept' is to be understood.

The wording of this and the following verse shows that it has nothing to do with the bricks of any type.

22. **Yantrī,** नियमोपेता, following rules and regulations. Also, controller.

Yamanī, नियमकारिणी, controller; one who makes others to follow the rules.

Dharitrī, धरणी, supporter; sustainer; the earth.

Iṣe, अन्नाय, for food. **Ūrje,** बलाय, for vigour.

Rayyai, धनाय, for wealth; for riches. **Poṣaya,** for nourishment.

23. In this verse there is an enumeration of various *stomas,* i.e. hymns of praise. *Trivṛt, pañcadaśa, ekaviṁśa* etc. are the names of *stomas.* Here some sort of description is given to each stoma, e.g. आशुस्त्रिवृत्, quick is the *trivṛt,* and so on. The commentrators have suggested that 'you are' is to be added to every section of the *kaṇḍikā,* meaning : 'O brick, you are *trivṛt,* the omnipresent.' *Āśuḥ* has been translated as, that which is present everywhere, derived from the √अशूङ् व्याप्तौ, to pervade. Now that which pervades every place is *vāyuḥ,* therefore आशुः means *vāyuḥ.* Following this style, far-fetched explanataions have been made for each and every *stoma.*

Trivṛt, triple praise-hymn, or a nine-verse hymn.

Pañcadaśa, saptadaśa etc. are the praise-hymns of so many verses, (number indicatrd by the name itself).

Bhāntaḥ, चन्द्रमा वज्रो वा, the moon, or the thunderbolt.

Vyomā, आकाशः, the space. व्योमा संवत्सरः, the year.

Now a justification is sought for seventeen, by adding twelve months and the five seasons (while seasons are six). Such tiresome effort has been made for every section of this lengthy verse, but we do not find the effort rewarding enough.

Dharuṇa, supporter, i.e. *āditya,* the Sun.

Pratūrtiḥ, extreme quickness. प्रतूर्तिः संवत्सरः, the year.

Tapaḥ, austerity; संवत्सरस्तपः, the year.

Abhīvartaḥ, अभिवर्त्यते आवर्त्यते इति अभीवर्तः, the cycle of the year; संवत्सरः ।

Varcaḥ, तेजः, lustre. वर्चः इति संवत्सरः, the year.

Sambharaṇaḥ, maintenance, or maintainer. सम्भरणः, संवत्सरः, the year.

Yoniḥ, womb. **Garbhāḥ,** embryos. **Ojaḥ,** vigour. **Kratuḥ,** कर्म, action. **Pratiṣṭhā,** स्थितिहेतुः, base or basis of existence.

Bradhnasya viṣṭapam, ब्रध्नः सूर्यः, तस्य विष्टपं स्थानं लोको वा, Sun's station. **Nākaḥ,** the sorrowless world, i.e. heaven. **Vivarttaḥ,** the revolving world; or the revolving one, the intercalary month. Strangely, all of these have been interpreted as संवत्सरः, the year, by the commentators, and stranger justifications have been offered for each and every number of the stoma's name. It shows that there is nothing which cannot be justified this way or that way.

Dhartram, धारकः, one that holds, or supports. वायुर्वै धर्त्रं जगदाधारत्वात्, the elemental air.

Catuṣṭomaḥ, four-fold praise hymn.

24. In this and the next two verses, there are ten *mantras* (sections of the *kaṇḍikā*). In each *mantra*, there is one deity, one overlordship, one thing which is preserved and one praise-hymn. There are ten such sets in these three verses.

Deity	Overlord	What is (preserved)	stoma
Agni	Dīkṣā	Brahma	Trivṛt
Indra	Viṣṇu	Kṣatram	Pañcadaśa
Nṛcakṣas	Dhātṛ	Janitram	Saptadaśa
Mitra	Varuṇa	Divo vṛṣṭirvāta	Ekviṁśa
Vasus	Rudras	Chatuṣpāt	Chaturviṁśa
Ādityāḥ	Maruts	Garbhāḥ	Pañcaviṁśa
Aditiḥ	Puṣan	Ojaḥ	Triṇava
Savitṛ	Bṛhaspatiḥ	Samīcīrdiśaḥ	Chatuṣṭoma
Yavas	Ayavas	Prajāḥ	Chatvāriṁśa
Ṛbhus	Viśve devāḥ	Bhūtam	Trayastriṁsa

27. Compare from Yajuḥ. XIII. 25, and XIV. 15-16.

Sahas and sahasya, *mārgaśīrṣa* and *pauṣa*, (mid-November to mid-December and mid-December to mid-January).

28. **Ekayā**, वाग् एका, तया, the speech is one, with that.

Tisṛbhiḥ, with three त्रयो वै प्राणाः, प्राणोदानव्यानाः, with in-breath, up-breath and through-breath.

Pañcabhiḥ, पञ्चभिः प्राणैः, with five vital breaths; *prāṇa, apāna, udāna, vyāna* and *samāna*.

Saptabhiḥ, सप्तभिः श्रोत्रचक्षुर्नासावाग्रूपैः, with seven, two ears, two eyes, two nostrils and the speech.

Navabhiḥ, सप्त शिरः प्राणाः द्वावधः इति नव प्राणैः, with nine, seven vital breaths of head and two below, i.e. nine vital breaths. 'नव वै प्राणाः सप्तशीर्षन्नवाञ्चौ द्वौ तैः' (Śatapatha, VIII. 4.3.7).

Ekādaśabhiḥ, दश प्राणाः आत्मैकादशः, ten vital breaths and the eleventh the Self. (Ibid. VIII. 4.3.8)

Trayodaśabhiḥ, दश प्राणाः द्वे प्रतिष्ठे आत्मा त्रयोदशः, ten vital breaths, two feet and thirteenth the Self. (Ibid, VIII. 4.3.9)

Pañcadaśabhiḥ, दशहस्त्या अङ्गुलयः चत्वारि दोर्बाह्वाणि यदूर्ध्वं नाभेस्तत् पञ्चदशम्, ten fingers of two hands, two forearms, two upper arms, and fifteenth the part above the navel. (Ibid, VIII. 4.3.10).

Saptadaśabhiḥ, दश पाद्या अङ्गुलयश्चत्वार्यूर्वष्ठीवानि, द्वे प्रतिष्ठे, यदवाङ्नाभेस्तत् सप्तदशम्, ten toes of two feet, two thighs, two knees, two feet, and seventeenth the part below the navel. (Ibid, VIII. 4.3.11).

30. **Navadaśabhiḥ,** with nineteen, दश हस्ताङ्गुलयः, ऊर्ध्वाधःस्थच्छिद्ररूपा नव प्राणास्तैः, ten fingers of hands, and nine vital breaths existing as holes above and below. (Ibid, VIII. 4.3.12).

Ekaviṁśatyā, with twenty-one, ten fingers, ten toes and the self. दश हस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशः। (Ibid. VIII. 4.3.13).

Trayoviṁśatya, दश हस्त्या अङ्गुलयो दश पाद्या द्वे प्रतिष्ठे आत्मा त्रयोविंश, ten fingers, ten toes, two feet, and twenty-third the Self. (Ibid, VIII. 4.3.14).

Pañcaviṁśatyā, with twenty five, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गान्यात्मा पञ्चविंशः, ten fingers, ten toes, two hands, two feet and twenty-fifth the Self. (Ibid VIII. 4.3.15).

Saptaviṁśatyā, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गानि

द्वे प्रतिष्ठे आत्मा सप्तविंशः, ten fingers, ten toes, two arms, two thighs, two feet and twenty-seventh the Self. (Ibid VIII. 4.3.16).

31. **Navaviṁśatyā,** with twenty nine, दश हस्त्या अङ्गुलयो दश पाद्या नव प्राणाः, ten fingers, ten toes and nine vital breaths. (Ibid VIII. 4.3.17).

Ekatriṁśatā, with thirty-one, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा आत्मा एकत्रिंश, ten fingers, ten toes; ten vital breaths and thirty-first the Self. (Ibid VIII. 4.3.18).

Trayastriṁśata, with thirty-three, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा द्वे प्रतिष्ठे आत्मा त्रयस्त्रिंशः, ten fingers, ten toes, ten vital breaths, two feet and thirty-third the Self. (Ibid, VIII. 4.3.19).

It requires much faith to assimilate these explanations.

The figure thirty-three coincides with the number of Devas. According to Dayānanda, these thirty three *devas* are: eight Vasus, eleven Rudras, twelve Ādityas, Indra (the self) and Prajāpati (God supreme).

CHAPTER XV

According to the ritualists the verses here refer to various sorts of *iṣṭakās,* the bricks, such as *asapatnās, virāj, pañcacūḍās* etc. We are inclined to interpret *iṣṭakā* as the desired lady of the house, and *asapatnā* etc. are the adjectives for the lady only.

1. **Sapatnān,** समानपतित्वदर्शिनः, शत्रून्, the enemies, who try to be the husbands of one's own wife; the cause of enmity being the suduction of wife. There are many words for enemy in the Veda, अरिः, अरातिः, शत्रुः etc. according to the cause of enmity. *Sapatna* is one that tries to seduce or abduct one's wife.

Jātān ajātān, already born and those who are not yet born. Also, who have become and those who have not become our en-

emies due to this cause.

Praṇuda and **pratinuda,** drive away and prevent from coming.

Aheḍan, अक्रुध्यन्, not being angered.

Udbhau, in the rich and prosperous; द्विपदचतुष्पद-धनधान्यादिभिः समृध्यते इति उद्भिः, तस्मिन्, rich with men, cattle, money and food grains.

Śarman, शर्मणि, गृहे, in the house.

Trivarūthe, वरूथं सुखं, गृहं वा, full of three types of pleasures; thrice guarding. Also may be three-storeyed.

2. **Sahasā,** बलेन, with vigour. Also, all of a sudden.

Vayaṁ syāma, वयं अधिकाः, स्याम, may we have an upper hand. वयं सुमनस्यमानाः स्याम, may we be friendly. Also, may we remain alive.

3. **Ṣoḍaśī stoma ojo draviṇam,** if one recites the sixteen-versed praise hymn, the reward is vigour.

Varcaḥ, तेजः, lustre; brilliance.

Purīṣam, पूरयित्री, filler. Or, complement; best content. Compare Yajuḥ, XIV. 4.

Apsaḥ, रसः, juice; sap.

4. **Chandaḥ,** आनन्दं, joy, happiness. Also, life-giving.

Evaḥ, एति गच्छति सर्वो जन्तुसमूहो यस्मिन् इति एवः पृथिवी लोकाः, this Earth, or this world.

Varivaḥ, प्रभामण्डलेन आव्रियते इति वरिवः अन्तरिक्षं, one that is filled with radiance, i.e. the mid-space.

Śambhūḥ, शं सुखं भवति इति शंभूः द्युलोकः, which is peace and happiness, i.e. the sky.

Paribhūḥ, परितो व्याप्य भवति वर्तते इति परिभूः दिग्वाचकः, which exists surrounding us, or encompasses us — the quarters.

Ācchat, आच्छादयति शरीरं स्वरसेन, that fills the body with its sap, i.e. food.

Manaḥ, प्रजापतिर्वै मनः, the creator Lord.

Vyacaḥ, विचति व्याप्नोति सर्वं जगत् इति व्यचः, आदित्यः, that expands all over the world, the Sun.

Sindhuḥ, स्यन्दति नाडीभिः शरीरं व्याप्नोति इति सिन्धुः, प्राणवायुः, that pervades the whole body through the nerves, i.e. vital breath. Also, river.

Sariram, सलिलं; सरति वदनगह्वरात् निर्गच्छति इति सरिरं वाक्, that flows out of mouth, the speech. Also, water.

Samudraḥ, मनो वै समुद्रः, the mind.

Kakup, कं सुखं कोपयति दीपयति इति ककुप्, प्राणः, that enhances the happiness, i.e. the in-breath.

Trikakup, उदानो वै त्रिककुप्, *udāna,* i.e. up-breath is *trikakup.*

Kāvyam, त्रयी विद्या काव्यं छन्दः, the three vedas.

Aṅkupam, आपो वा अङ्कुपं छन्दः, waters.

Akṣarapaṅktiḥ, अक्षरा नाशरहिता पंक्तिः आवलिः यस्याः सा, whose line is indestructible, the yonder-world. Or, the heaven. असौ वै लोकोऽक्षरपंक्तिः।

Padapaṅktiḥ, पदपंक्तिर्भूलोकः, this world.

Viṣṭārapaṅktiḥ, दिशो वै विष्टारपंक्तिश्छन्दः, the intermediate quarters.

Kṣurobhrajaḥ, क्षुरः तीव्रः भ्राजते इति भ्रजः, that shines fiercely, the Sun. असौ वा आदित्यो क्षुरोभ्रजश्छन्दः (Śatapatha, VIII. 5.2.4).

5. Like pre·ious *kaṇḍikā*, this also contains twenty two items that have been mentioned as *chandas* and these have to be interpreted with the help of the Śatapatha.

Ācchat, अन्नं वा आच्छच्छन्दः, the food.

Saṁyat, संयच्छति व्यापारान् इति संयत् रात्रिः, puts a halt to the activities, i.e. the night.

Viyat, अहर्वै वियत् छन्दः, the day.

Bṛhat, विस्तीर्णं, the vast yonder world.

Rathantaram, रथैः तीर्यते गम्यते यत्र तत् भूमण्डलं, where one travels by chariots, i.e. this world.

Nikāyaḥ, नितरां कायति शब्दं करोति, that makes much noise; वायुर्वै निकायश्छन्दः, the wind.

Vivadhaḥ, अन्तरिक्षं वै विवधः, the mid-space.

Giraḥ, गीर्यते भक्ष्यते यत्, that which is swallowed; अन्नं वै गिरः, the food.

Bhrajaḥ, भ्राजते दीप्यते यः सोऽग्निः, that which blazes, the fire.

Saṁstup and anuṣṭup, वागेव संस्तुप् छन्दो वागनुष्टुप् छन्दः, both of these are the speech.

For **evaḥ** and **varivaḥ,** see the preceding verse.

Vayaḥ, the age, the life. Also, food. अन्नं वै वयश्छन्दः।

Vayaskṛt, अग्निर्वै वयस्कृच्छन्दः, the fire of digestion (जठराग्निः)।

Viṣpardhāḥ, असौ वा लोको विष्पर्धाः, स्वर्गः, the yonder world; heaven; celestial world.

Viśālam, विशालं भूतलं; अयं वै लोको विशालं छन्दः, this Earth.

Chadiḥ, अन्तरिक्षं वै छदिः, the mid-space.

Dūrohaṇam, दुःखेन रोढुं आरोहणं कर्तुं शक्यम्; असौ वा आदित्यो दूरोहणं छन्दः; one very difficult to ascend to, the Sun.

Tandram, तन्द्रि सादे मोहे, to be fatigued or exhausted and to lose conciousness; the sleep.

Aṅkāṅkam, आपो वा अङ्काङ्कं छन्दः, the waters.

The commentators have not tried to show any sequence or continuity in the various sections (*mantras*) of this verse (*kaṇḍikā*). It appears to be a mere enumeration, with a few repetitions. Interpretations of the Śatapatha at some places are a bit arbitrary. The word *sariram, sindhuḥ,* and *samudram* have been given meanings quite different from those generally prevailing.

6. **Raśminā,** with the ray or light.

Pretinā, प्रकृष्टविज्ञानयुक्तेन, with well considered duty.

Anvityā, अन्वेषणेन, with continuous search or research.

Sandhinā, with that which supports all.

Viṣṭambhena, with that which sustains the life.

Pravayā, कान्तिमता, with that which is brilliant.

Anuyā, या अनुयाति तया, with that which follows (the day).

Uṣijā, कामयमानेन, with full of desire for.

Praketena, with the knowledge.

Ādityān, the months; the phases of sun in different months.

It is astonishing that the commentators have interpreted all these above mentioned words as अन्नं, the food.

7. **Tantunā,** तन्यते विस्तार्यते इति तन्तुः तेन, that which is extended or increased; by increment.

Saṁsarpeṇa, सम्यक् प्रापणेन, by imparting properly.

Śrutam, अधीतं, that which is heard or learned.

Aiḍena, इडायाः अन्नस्य संस्कारेण, by improving the quality of plants; by cultivation.

Oṣadhīḥ, plants, crops.

Uttamena, by being the best; by excellence.

Vayodhasā, वयो दीर्घायुष्यं दधाति पुष्णाति इति वयोधाः आरोग्यं, that which promotes a long life, i.e. good health or freedom from disease. Or, the long age itself.

Abhijitā, by conquest. **Tejaḥ,** lustre; influence; majesty.

8. From sixth to nineteenth verses appear addressed to the desirable lady of the house, *iṣṭākā.*

Pratipad, प्राप्यते या सा, प्राप्तुं योग्या वा, that which is obtained, or which is desired to be obtained; the wealth covetable.

Anupad, that which must be followed to obtain; wealth to be acquired.

Sampad, सम्यक् रीत्या प्राप्ता, acquired in a proper way; wealth acquired properly.

Tejas, spiritual or moral influence; splendour; majesty; lustre.

9. **Trivṛt,** त्रिभिर्गुणैर्वृता युक्ता, endowed with three qualities. Or त्रिः आवृत्ता, thrice protected.

Ākramaḥ, agression. Also, endeavour.

Adhipatinā ūrjā, with the overlording energy or vigour.

11. In this and the following four verses the wife of the sacrificer is addressed and praised as the queen, the empress etc. of the five quarters. In each quarter there are different overlords, different warders off of hostile weapons, different praise hymns, *ukthas* and *sāmans*.

Quarter	Status	Overlord	Protector	Stoma	Uktha	Sāman
Prācī	Queen	Vasus	Agni	Trivṛt	Ājyam	Rathantara
Dakṣinā	Virāṭ	Rudras	Indra	Pañcadaśa	Prauga	Bṛhat
Pratīcī	Samrāṭ	Ādityas	Varuṇa	Saptadaśa	Marutvatīyam	Vairūpam
Udīcī	Svarāṭ	Maruts	Soma	Ekviṁśa	Niṣkevalyam	Vairājam
Bṛhatī (Ūrdhvā)	Adhipatnī	Viśvedevāḥ	Bṛhaspatiḥ	Triṇava and Trayastriṁśa	Vaiśvadeva and agniṁāruta	Śākvara and raivata

15. In this and the following four verses, again there are five quarters, with one deity, his army commamnder and civil administrator, his executives *(apsaras),* his weapons and extraordinary weapons, and with a prayer for destruction of enemies.

Quarter	Puraḥ (East)	Dakṣiṇā (South)	Paścāt (West)	Uttarat (North)	Upari (Above)
Deity	Agniḥ	Viśvakarman	Viśvavyacāḥ	Saṁyadvasuḥ	Arvāgvasuḥ
Army Commander	Rathgṛtsa	Rathasvana	Rathaprotaḥ	Tārkṣya	Senajit
Civil administrator	Rathaujāḥ	Rathecitraḥ	Asamarathaḥ	Ariṣṭanemiḥ	Suṣeṇa
Executives	Puñjikasthalā and Kratusthalā	Menakā and Sahajanyā	Pramlocantī and Anumlocantī	Viśvācī and Ghṛtācī	Urvaśī and Pūrvacittiḥ
Weapons	Stinging Creatures	Germs	Vyaghrāḥ	Āpaḥ	Parjanyaḥ (Cloud)
Extra-ordinary weapons	Execution of men.	Viruses	Sarpāḥ	Vātaḥ	Vidyut (lightning)

20. Repeated from III.12.

21. **Kaviḥ, क्रान्तदर्शन:,** omnivisioned.

Mūrdhā rayīṇām, सर्वधनानां प्रधानं धनं, apex of the riches, most precious of all wealths.

22. and 23. Repeated from XI. 32 and XIII.15

24. **Abodhi, प्रतिबुध्यते,** is aroused or awakened.

Uṣāsam prati, towards dawns.

Agni, uṣās and *sūrya* have more than material connotations in the veda. *Uṣas,* the dawn is the first light in the darkness, indicating the end of the night. It may be some hope, or some opening for a successful adventure. *Agni* is the fire, the energy and vigour and a yearning to achieve some noble goal. Invocation of *agni* at sacrifices is symbolic of awakening of that inner Fire.

Dhenum iva āyatīm, coming like a cow. Just as a calf is awakened at the approach of its coming mother even so the fire is aroused at the approach of dawns.

Samidhā janānām, with the fuel offered by men. What fuel? अयं त इध्म आत्मा; this myself is your fuel, O Fire. This fuel has to be offered by men; only then the awakening of Fire can be expected.

Mahīdhara has translated it as : यद्वा महान्तो जातपक्षाः पक्षिणो वयां वृक्षशाखां प्रोज्झिहाना प्रोद्गच्छन्तो नाकं आकाशं प्रसरन्ति तद्वत्, just as grown up birds, leaving the branch of a tree soar up high in the sky, even so the rays or flames of fire rise towards heaven.

Vayām, वृक्षशाखां, branch of a tree.

Bhānavaḥ, अर्चींषि, flames, or rays.

25. **Vandāru vaco avocāma,** we speak the words of adoration; we sing the praises.

Vṛṣabhāya, श्रेष्ठाय, to the best of all; the mightiest.

Vṛṣṇe, सेक्त्रे, to the showerer of benefits.

Gaviṣṭhiraḥ, गवि वाचि कर्मणि वा स्थिरः, disciplined and firm in speech or action.

Namasā, with reverence. Also, with food.

Rukmam, रोचनीयं आदित्यं, to beautiful, shining sun.

Aśret, आसंजयिष्यति, will offer, or offers.

26. Repeated from III. 15.

27. **Janasya gopāḥ,** protector of men.

Jāgṛviḥ, जागरणशीलः, ever alert or vigilant.

Sudakṣaḥ, शोभनो दक्षः उत्साहो यस्य, अतिकुशलो वा, very enthusiastic or skilled, or expert.

Suvitāya, सुप्रभूताय कर्मणे, for a great enterprize.

Navyase, नवतराय, comparatively a newer one.

Ghṛtapratīkaḥ, घृतं प्रतीके मुखे यस्य सः, one whose mouth is full of purified butter. Or, pleased with devotion.

Bharatebhyaḥ, ऋषिभ्यः, ऋत्विग्भ्यः, भरन्ति पालयन्ति अन्यान् ये तेभ्यः, for the sages, for the priests, or for liberal donors.

28. **Aṅgirasaḥ,** विद्वांसः, earnest seekers.

Guhā hitam, hidden in a cave. There is a legend, that once Agni quarelled with gods and then went into hiding in the waters.

Śiśriāṇam, अवस्थितं, seeking shelter in.

Vane vane, नाना वनस्पतिषु, in various trees, or plants; wood of different types.

Mahat sahaḥ, great heat, blaze, or glory.

Sahasasputram, son of strength; or source of strength.

Mathyamānaḥ, produced by attrition of woods, i.e. two *araṇīs*.

29. **Samyañcam,** समीचीनं, proper, best.

Iṣam stomaṁ ca, offerings of food (or homage) and praise.

Varṣiṣṭhāya, श्रेष्ठाय वृद्धतमाय, for best or eldest.

Kṣitīnām, मनुष्याणां, क्षियन्ति निवसन्ति भूमौ ये ते क्षितयः, नराः, those who reside on this earth; men.

Ūrjo naptre, for the son of strength; also, जलस्य पौत्राय,

grandson of waters. अद्भ्यः वनस्पतयो जायन्ते, तेभ्योऽग्निः इति अपां पौत्रोऽग्निः, plants grow from water, from plants (wood) is born fire, thus fire is a grandson of waters.

30. **Vṛṣan,** हे वर्षयितः, O showerer (of benefits).

Viśvāni saṁyuvase, सर्वान् संयौषि, संगमयसि, you bring all together; unite all.

Arya, स्वामिन्, O Master. 'अर्यः स्वामिवैश्ययोः' (Pāṇini, III. 1. 103). अर्य means master, as well as a *vaiśya,* a trader.

Iḍaspade, इडः इडायाः पृथिव्याः पदे स्थाने, at the place of the earth, i.e. the altar of the sacrifice. Also, at the place of praise-worthy actions. यज्ञस्थाने।

31. **Citraśravastama,** चित्रं नानारूपं श्रवो धनं यशः वा अतिशयेन यस्य, one whose wealth or glory is of various types; one with achievements in several fields. Also, bestower of won-drous wealth.

Vikṣu, प्रजासु, among people. **Jantavaḥ,** जनाः, men.

Śociśkeśam, शोचन्ति दीप्यन्ते केशाः केशसंस्थानीयाः ज्वालाः यस्य तं, one that has got flaming hair. Or, lord of splendours.

Purupriya, loved or adored by multitude.

Voḍhave, वोढुं, वहनाय, for carrying.

32. **Ūrjo napātam,** ऊर्जां न पातयति यः सः, one that does not allow his vigour to be wasted. Or, son of vigour. Also, grand-son of waters. Compare अपां नपात्।

Enā, अनेन, with this.

Namasā, with the hymn of homage. Also, अन्नेन, with sac-rificial food.

Cetiṣṭham, अतिशयेन चेतनायुक्तं, wisest; most alert. चेतयितारं वा, one that awakens or warns.

Aratim, अलं मतिं, पर्याप्तबुद्धिं, one who has got abundant wisdom. Also, रतिः उपरमः तद् रहितं, unobstructed; ever-active. Also रतिश्चैतन्यं अहंकारः, तेन रहितं, free from arrogance.

Svadhvaram, शोभनाः अध्वराः यज्ञाः यस्य तं, for whom the sacrifices are pleasant; well-served at the sacrifices.

Viśvasya dūtam amṛtam, सर्वस्य जगतः दूतवत् कार्यकारिणं, one who acts as an immortal messenger for all the people.

33. **Yojate,** युनक्ति, harnesses; or unites.

Aruṣā, अरुषौ, रोषरहितौ, benign; not mischievous. Also, red; brilliant.

Viśvabhojasā, विश्वं भुञ्जते तौ, विश्वं भोजयतः तौ, who consume all, or who feed all.

Svāhutaḥ, शोभनेन प्रकारेण हुतः आहूतः, when invoked in a nice way, i.e. earnestly.

Dudravat, द्रवति गच्छति, goes; is attained.

34. **Janānāṁ radhaḥ,** राधः धनं, wealth or the offerings of the people.

Subrahmā, शोभनं ब्रह्म ज्ञानं यस्य, endowed with good knowledge.

Suśamī, शमी इति कर्म नाम, engaged in good works.

Vasūnāṁ devam, bestower of food.

35. **Īśānaḥ,** ईश्वरः, master; ruler; lord.

Vājasya, बलस्य, अन्नस्य वा, of strength, vigour; or of food.

Gomataḥ, गोभिः संयुक्तस्य, इन्द्रियसम्बन्धिनो वा, alongwith cows. Or, pertaining to sense-organs or limbs.

Sahasaḥ, बलस्य, of power. **Yahoḥ,** पुत्रस्य, of son.

Mahi śravaḥ, श्रवः कीर्तिः, great glory. Also, अन्नं, plenty of food or sustenance.

36. **Idhānaḥ,** दीप्यमानः, being kindled or fuelled.

Vasuḥ, वासयिता, granter of dwellings, or one who settles us in this world.

Kaviḥ, क्रान्तदर्शनः, wise; foreseer.

Girā īḍenyaḥ, वाचा ईडितुं योग्यः, स्तुत्यः, one who deserves to be praised with hymns.

Purvaṇīka, पुरु बहु अनीकं सैन्यं, मुखं वा यस्य, one that has got a large army, or many mouths or forms. Flames are mouths or forms of fire.

Dīdihi, दीप्यस्व, प्रकाशय, shine radiantly; or illuminate.

Revat, रयिमत्, full of riches, food and wealth.

37. **Vastoḥ,** रात्रिसम्बन्धिनः, belonging to night; of night.

Uṣasaḥ, of dawn; in the morning.

Tigmajambha, तिग्मा तीक्ष्णा जम्भा दंष्ट्रा यस्य, one with sharp teeth. Or, तिग्मं इति वज्रनाम; वज्रदंष्ट्र; one with hard and terrible teeth.

Rakṣasaḥ prati, towards the Rākṣasas; against the germs and the pollutants.

Kṣapaḥ, क्षपयिता, destroyer.

38. **Rātiḥ,** दानं, donations.

Praśastayaḥ, कीर्तयः, praises, glories.

39. **Vṛtratūrye,** वृत्रः पापं, तस्य तूर्ये नाशाय, for destruction of sin or devilish tendencies.

Samatsu, संग्रामेषु, in the battles; in the struggle.

Sāsahaḥ, अभिभवसि शत्रून्, subdue (the enemies).

40. **Śardhatām,** बलं कुर्वतां, those who want to use force (against us), i.e. enemies.

Sthirāḥ, कठिनाः, stretched (bows); firm (hopes).

Ava tanuhi, अवतारय, ज्यारहितानि कुरु, make unstretched; loosen the strings of bows. Deflate (the hopes).

Abhiṣṭibhiḥ, प्रोत्साहनैः, with encouragements; with aid.

Vanema, जयेम, may we win. Also, सेवेमहि, may enjoy (the wealth).

41. **Manye,** जाने, I know; I respect or praise or glorify; I recognize or consider.

Vasuḥ, धनं वासयिता वा, wealth, or one who provides house or shelter.

Astam, गृहं, to the house.

Dhenavaḥ, दुग्धवती गौः धेनुः, milch kine.

Arvantaḥ, horses. **Vājinaḥ,** coursers.

42. **Raghudruvaḥ,** लघु क्षिप्रं द्रुवन्ति गच्छन्ति ये ते, those who run fast; fleet-footed.

Sujātāḥ, शोभनं जातं जन्म येषां ते, well-born; belonging to reputed families.

43. **Suścandra,** सुचन्द्र, शोभनं चन्द्रं धनं आह्लादो वा यस्य, one that has got plenty of wealth, gold or happiness. Also bestower of bliss.

Ubhe darvī, two ladle-fuls (of ghee).

Āsani, आस्ये मुखे, in the mouth.

Śavasaspate, वलस्य पते स्वामिन्, O Lord of strength.

Uktheṣu, यज्ञेषु, at the sacrifices. **Iṣam,** food, nourishment.

44. **Aśvaṁ na,** like a horse. **Stomaiḥ,** with hymns.

Ohaiḥ, वहन्ति फलं प्रापयन्ति ये तैः, with those that bring us fruit (of our actions); fruitful.

Ṛdhyāma, समर्धयाम, we accomplish; we bring to you.

Hṛdispṛśam, touching the heart; full of affection.

Kratum, यज्ञं संकल्पं वा, the sacrifice, or resolve.

45. **Rathī,** सारथिः, charioteer. **Adhā,** अथ, now.

Babhūtha, भव, be, become.

Kratoḥ, of this determination or resolve. Also, of this sacrifice.

Bhadraḥ, कल्याणकरः, beneficial. **Dakṣaḥ,** बलयुक्तः, pow-

erful. **Sādhuḥ,** सन्मार्गे वर्तमानः, good-intentioned. **Ṛtam,** lawful or truthful. **Bṛhat,** large-hearted; benevolent.

46. **Arkaiḥ,** अर्चनीयैः मन्त्रैः, hymns of praise.

Arvāṅ naḥ, अस्मान् अभिमुखाञ्चनः, inclined towards us. **Bhavā,** भव, be; become.

Svarṇajyotiḥ, glittering like gold. Also, स्वः न ज्योतिः, brilliant as the sun.

Anīkaiḥ, मुखैः सैन्यैः वा, with your (all) mouths or armies (hosts).

47. **Dāsvantam,** from दासृ दाने, to give; दानवन्तं, to the donor.

Hotāram, जुहोति इति होता, तं, to him who performs sacrifices; or inspirer of pious works.

Sahasaḥ sūnum, बलस्य पुत्रं, the fire (vigour or yearning) is born from strength. Also, the fire of sacrifice is produced by attrition, that requires much strength. Also, the source of strength.

Jātavedasam, जातं जातं वेत्ति यः तं, one who knows everything that is born; जात प्रज्ञानं वा, one who has attained the knowledge of Reality.

Devaḥ, divine.

Devācyā kṛpā, देवान् प्रति अञ्चति या, तया कृपा समर्थया, with the actions that are capable to lead us to divinity.

Sarpiṣaḥ, घृतस्य, of melted butter.

Śochiḥ, ज्वाला, blaze. **Ghṛtasya,** जलस्य, of water.

Vibhrāṣṭim, विभ्रंशपातं, fall; rain.

48. Repeated from III. 25 and 26 (in part).

49. **Satram,** यज्ञं, session of the sacrifice.

Svaḥ ābharantaḥ, obtaining the world of light.

Nāke, नाकः स्वर्गो लोकः, heaven; न अकः दुःखं यत्र, the world where there is no sorrow.

Manavaḥ, मननशीलाः विद्वांसः, descerning sages.

Stīrṇabarhiṣam, आच्छादितं बर्हिः यत्र तं, यज्ञसाधनसहितं, where all the provisions required for the sacrifice have been arranged. Also, सर्वयज्ञसाधनैः सम्पादितसुखं, where all the comforts have been provided by the sacrifice.

50. **Devāḥ,** O bounties of Natrue; O divinities; O gods.

Anugacchema, may we follow (him, the fire that has been placed in heaven).

Patnībhiḥ, putraiḥ, bhrātṛbhiḥ, hiraṇyaiḥ, alongwith wives (Note the plural number), sons, brothers and treasures of gold.

Gṛbhṇānāḥ, गृह्णानाः, attaining; reaching.

Sukṛtasya loke, in the world which is earned by virtuous deeds.

Divaḥ rocane tṛtīye pṛṣthe, on the luminous third plane of the sky, as if.

51. **Vāco madhyam,** centre of the speech; heart of the prayer. Also, एतद्ध वाचो मध्यं यत्रैष एतच्चीयते, चयनस्थानं, the part of the pile in which he (the fire) is established.

Bhuraṇyuḥ, जगद्भर्ता, sustainer of the universe.

Satpatiḥ, सतां पालकः, protector of the virtuous.

Cekitānaḥ, चेतयमानः, awakener of all.

Pṛtanyavaḥ, पृतनां सेनां युद्धं वा इच्छन्ति ये ते, those who assemble the army or want war; invaders.

Davidyutat, दीप्यमानः, shines brightly.

Adhaspadaṁ kṛṇutām, पादयोरधः करोतु, cast them under foot; subdue.

52. **Vayodhāḥ,** वयः बलं आयुर्वा दधाति यः सः, one who bestows strength or long life.

Sahasriyaḥ, one that can face a thousand opponents. Also, that gives thousands.

Aprayucchan, कर्मणि अप्रमाद्यन्, never negligent in his duties; unfailing.

Sarirasya madhye, लोकंत्रयान्तः, in all these three worlds. 'इमे वै लोकाः सरिरं', these worlds are called *sariram,* (Śatapatha, VIII. 6.3.21).

Divyāni dhāma, स्वर्गं लोकं, heaven; divine abodes.

53. **Saṁpracyavdhvam,** प्रत्यागच्छत, move forward to welcome (him).

Upa Saṁprayāta, from all sides come to meet (him).

Patho devayānān kṛṇudhvam, make the paths fit for the enlightened once to travel along.

Pitarā yuvānā, the parents rejuvenated. Or, पूर्ण-युवावस्थास्थौ, the parents in their prime of youth. 'वाक् चैव मनश्च

पितरा युवाना', the speech and the mind are the young parents (Śatapatha, VIII. 6.3.22).

Anvātāṁsit, अतानिषुः अनुक्रमेण विस्तारितवन्तः, spread (this thread); spin out.

Etaṁ tantum, सूत्रं, this thread; यज्ञं, this sacrifice.

54. **Prati jāgṛhi,** प्रतिदिनं यजमानं जागरूकं कुरु, keep (us, or the sacrificer) ever-alert.

Iṣṭāpūrte, इष्टं च आपूर्तं, श्रौतस्मार्ते कर्मणी, the duties prescribed by *śruti* and *smṛtis* respectively. पुण्य कर्म and वैदिक कर्म। The pious actions, performed for one's own spiritual advancedment, such as sacrifies, are *iṣṭa;* and other good deeds performed for the benefit of society, such as construction of wells, rest houses for travellers, planting of trees, are *āpūrtā.*

Saṁsṛjethām, सम्यक् निष्पादयेताम्, perform properly.

Uttarsmin sadhasthe, in the higher realm. 'द्यौर्वा उत्तरं सधस्थं', the heaven is *uttaraṁ sadhastham* (Śatapatha, VIII. 6.3.23).

May the sacrificer stay in heaven along with all the deities.

55. **Yena,** wherewith; येन सामर्थ्येन, the capacity, or strength with which.

Sarvavedasam, सर्वधनम्, all the wealth.

Deveṣu naya svaḥ gantave, carry it to the bounties of Nature *(devas),* so that we may reach heaven.

56. Repeated from III. 14 and XII. 52.

57. Compare Yajuḥ XIV. 15-16.

Tapaḥ and tapasyaḥ, *māgha* and *phālguna* months (mid-January to mid-February and mid-February to mid-March)

58. Repeated from XIV.56

59-61. Repeated from XII. 54-56.

62. **Prothad aśvaḥ na,** प्रोथत् प्रोथयति शब्दायते, like a neighing horse.

Yavase aviṣyan, घासं ग्रसिष्यन्, about to feed on grass or forage.

Mahaḥ Saṁvaraṇāt, संव्रियते अस्मिन् इति संवरणं, in which something is enclosed; an enclosure. Also, enclosing wood or forest. From a large enclosure or forest.

Araṇiḥ, sticks out of which the fire is produced by attrition (Uvaṭa).

Vyasthāt, वितिष्ठते प्रकाशीभवति, comes out; appears; lights up.

Vātaḥ asya anu vāti, the wind blows following it. Whenever there is a big fire, the wind starts blowing fast.

Te, एतस्य, of it. **Vrajanam,** गमन मार्ग, the path of journeys; the path on which it travels.

Kṛṣṇam asti, श्यामं भवति, turns black. 'कृष्णवर्त्मा हुताशनः', the path of fire is black, so goes the saying.

63. **Āyoḥ,** आयोः आदित्यस्य; of the sun. Or, आयुष्मतः, of one, who is destined to live long.

Avataḥ, जगत् पालयितुः, of the protector (of the world).

Samudrasya hṛdaye, in the middle of the ocean. Or, in the heart of delightful surroundings. Also, समुद्रस्य, मुद्राभिः सहितस्य हृदये, in the heart of a moneyed person.

Yā dyāṁ pṛthivīm urvantariksaṁ ā bhāsi, द्यु लोकं, पृथ्वी लोकं, उरु विस्तीर्णं अन्तरिक्षलोकं च आभासि प्रकाशयसि, who illuminates the sky, the earth and the vast mid-space.

64. Repeated from XIV. 12 and XV. 58 in parts.

65. **Pramā,** प्रमाणं, measure.

Pratimā, प्रतिमानं, symbol; representative; statue.

Unmā, तुलामानं, weigher. Or, equivalent.

Sāhasraḥ, सहस्त्रार्हः, worth the thousands.

Sahasrāya, for the sake of thousands. अनन्त फलप्राप्त्यै, to obtain the eternal gain (Mahīdhara). To achieve numberless ends (Dayā.).

CHAPTER XVI

This Chapter consists of *Śatarudriya homa*, a litany with four hundred and twenty five oblations, addressed to the hundred *rudras*, or to the hundred forms and powers of Rudra, a representative of Life and Nature in their rather terrible aspects. Agni, that is, the Fire-altar, has on completion become Rudra, and this ceremony is performed to avert his wrath and secure his favour. This chapter is called Rudrādhyāyī also.

1. **Rudra,** रुतं दुःखं द्रावयति अपसारयति यः सः, one that drives away the distress. Or, रवणं रुत् ज्ञानं राति ददाति यः सः, one that imparts knowledge. Or, पापिनः दुःखभोगेन रोदयति यः सः, one that makes evil men cry inflicting sufferings on them. He is the Lord Supreme in His harsh and terrible forms. Dayānand has interpreted Rudra as the king, the teacher, the physician, the army commander etc.

Manyave, सात्त्विकाय रोषाय, to the righteous wrath. Also,

to ardour, to zeal.

Iṣave, बाणाय, to the arrow; missile.

Namaḥ, to bow in reverence; to pay homage; obeisance.

Dayānanda has translated *namaḥ* as वज्र, a thunderbolt and as अन्नं, food, also. He has interpreted the verse in the context of a king.

2. **Tanūḥ, शरीरं,** body; form. **Śivā,** auspicious.

God has two forms, one terrific and the other benign and auspicious.

Aghorā, अविषमा, सौम्या, not terrific; benign; gentle.

Apāpakāśinī, which is pleasing to behold. पापं असुखं प्रकाशयति या सा पापकाशिनी; न पापकाशिनी अपापकाशिनी, that which brings unpleasantness on seeing is *pāpakāśinī*; opposite to that.

Giriśanta, गिरौ शेते, अमति गच्छति जानाति वा यः, one that sleeps, travels in and knows the mountains.

Śantamayā, अत्यन्तं सुखदायिन्या, with the most pleasing.

Abhicākśīhi, चाकशीतिः पश्यतिकर्मा, to see; to look at. Look at us. Also, appear before us so that we may see.

3. **Astave, असितुं क्षेप्तुं,** to throw; to shoot.

Śivām, कल्याणकारिणीं, auspicious; benign. **Giritra,** protector of the mountain; protector in the mountains.

Puruṣaṁ jagat, man and other animals that move, cattle. Also, a man that moves, i.e. is alive. Do not kill a living person.

4. **Giriśa,** गिरीणां ईश, O Lord of mountains.

Acchāvadāmasi, अभिवदाम:, we bow to you in reverence. 'अच्छाभेराप्तुमिति शाकपूणि:' (Nirukta ,V. 28), *acchā* and *abhi* mean to approach or to obtain.

Jagat, जङ्गमं नरा: पश्वादि, all that moves, such as men, cattle etc.

Ayakṣmam, नीरोगं, free from disease. **Sumanā,** शोभनमनस्कं, hail and hearty; friendly; delightful.

Asat, भूयात्, may it be.

5. **Adhivaktā,** सर्वेषामुपरि अधिष्ठातृत्वेन वर्तमान:, who stands as an ordainer above all; the first ordainer.

Prathamaḥ, सर्वेषां मुख्य:, first, chief. This will qualify *adhivaktā* and *bhiṣak,* both.

Adhyavocat, has instructed.

Ahīn, सर्पान्, serpents. **Yātudhānyaḥ,** penetrating germs. Also, राक्षस्य:, sorceresses, or female goblins. Also, रोगकारिण्यो व्यभिचारिण्यश्च स्त्रिय:, women of bad character, who spread diseases.

Adharāchīḥ, अधराची: कृत्वा, subdueing them. Or, अधोऽधोगमनशीला:, those who are inclined to go downwards and downwards; delinquent.

6. **Rudrāḥ,** tormentors, who cause suffering and pain.

Asau, that one. **Tāmraḥ,** of coppery hue; copper-coloured. **Aruṇaḥ,** reddish.

Babhruḥ, brownish. These appear to refer to various types of snakes. However, the commentators have interpreted it as referring to *ādityā,* the sun.

Heḍa īmahe, क्रोधं निवारयामः, we deprecate the wrath (of the *rudras*).

7. To us this verse appears referring to a snake. But the commentators have interpreted it like the preceding one, as referring to *rudra,* i.e. Śiva, in the form of *āditya.*

Avasarpati, crawls,or glides.

Nīlagrīvaḥ, whose neck is black.

Vilohitaḥ, whose body is red in colour.

Gopāḥ, गोपालाः, cowherds. **Udahāryaḥ,** women who fetch water from the well or the river. कुम्भदास्यः ।

Mṛḍayāti, मृडयतु; be kind to us.

With reference to the sun, the commentators point out, it looks azure coloured at the time of sun-set and red at sun-rise. The cow-herds see it in the morning and the water-carrying maids in the evening.

Śiva, in legend, is called Nīlagrīva, because at the time of churning of the ocean by the gods and the demons, when *kālakūta* poison came out of the sea, all were confused. No One knew what to do with it. Then, it is said, Śiva drank it, but did not allow it to go below his throat. Thus the strong poison could not kill him, as it did not reach his stomach and was not absorbed in the body, but the throat and the neck of Śiva turned black. So he is called Nīlagrīva.

8. **Sahasrākṣāya,** to the Lord who has got a thousand eyes, as if.

Mīḍhuṣe, from √मिह सेचने, to the showerer Lord; the bountiful Lord.

Satvānaḥ, literally, powerful; those who hold powers under Him. Also, the creatures serving under Him.

9. **Bhagavaḥ,** भगवन्, भगं षड्विधं ऐश्वर्यं यस्य अस्ति सः, one who has got all the six types of wealth.

'ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः, ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा'; all sorts of material wealth, dutifulness, fame, reputation, knowledge (realization) and detachment, these six things are called *bhaga*. One endowed with these is *bhagavān*.

Ārtnyoḥ, कोट्योः, from two ends of the bow.

Jyām, प्रत्यञ्चां, the string of the bow.

Parā vapa, परा क्षिप, throw away.

10. **Kapardinaḥ,** कपर्दो जटाबन्धः, सोऽस्यास्तीति कपर्दी, तस्य, one with braided hair (possessive case).

Vijyam, विगतगुणं, from which the string has been removed or loosened.

Bāṇavān, इषुधिः, the quiver. **Viśalyaḥ,** शररहितः, without any arrows in it; empty.

Aneśan, from √णश अदर्शने, नश्यन्तु, may disappear.

Ābhuḥ, रिक्तः, empty. **Niṣaṅgadhiḥ,** निषङ्गः खड्गः, स धीयतेऽस्मिन् इति निषङ्गधिः, *niṣaṅga* is the sword; in which that is kept, i.e. the cabbard.

May his bow be stringless, quiver arrowless, and the cabbard empty. May he put away his weapons.

11. **Hetiḥ,** आयुधं, weapon. **Mīḍhuṣṭama,** सेक्तृतम, युवतम, O most bountiful or virile. Or, praise-worthy.

Pari bhuja, परिपालय, protect.

Ayakṣmayā, रोगरहितया, अनुपद्रवकारिण्या, with that which does not cause any disease or harm to us.

12. **Pari vṛṇaktu,** परिवर्जयतु, त्यजतु, leave us (alone); keep away from us.

Dhanvano hetiḥ, धनुः सम्बन्धि आयुधं, weapon of the bow, i.e. the arrow.

Āre asmat ni dhehi, आरे दूरे, keep it far from us.

Iṣudhiḥ, बाणवान्, quiver.

13. **Dhanuṣṭvam,** धनुः त्वम्, you, (unstringing your) bow.

Avtatya, धनुषः ज्यामवतार्य, loosening or removing the string of your bow.

Śateṣudhe, O hundred-quivered one.

Niśīrya, शीर्णानि कृत्वा, having blunted.

Mukhā, मुखानि, pointed heads of arrows.

Śivaḥ sumanā, शान्तः शोभनचित्तश्च, calm or peaceful or benign, and friendly (good hearted).

14. **Dhṛṣṇave,** धर्षणशीलाय, wont to conquer (dative case).

Anātatāya āyudhāya, to the weapon unstretched or unstrung.

Ubhābhyām bāhubhyām, to both of your arms. If one of the two arms remains unappeased, it can cause trouble.

15. **Mahāntam,** वृद्धं, grown up. **Arbhakam,** बालं, child.

Ukṣantam, from √उक्ष् सेचने, सेक्तारं, वीर्यसेक्तारं, one capable of impregnating, i.e. one in prime of his youth.

Ukṣitam, सिक्तं, गर्भस्थं, the embryo in the womb.

Priyāḥ tanvaḥ, प्रियाणि शरीराणि, our own dear bodies. पुत्रपौत्रादिरूपाणि, bodies in the form of sons and grandsons.

Mā rīriṣaḥ, मा हिंसीः, do not injure.

16. **Toke,** पुत्रे to the son. **Tanaye,** पौत्रे, in the grandson.

Āyuṣi, अस्माकं आयुषि, our own life.

Vīrān bhāminaḥ, from √भाम क्रोधे, क्रोधसंयुक्तान् शूरान्, our warriors furious with anger.

Mā vadhīḥ, do not kill.

Sadam, सदा always. **Haviṣmantaḥ,** bringing tributes.

Havāmahe, आह्वयामः, invoke you; call you for succour.

17. **Hiraṇyabāhave,** हिरण्यालंकारभूषितबाहवे, to one, whose arms are decorated with gold.

Senānye, सेनां नयतीति सेनानीः, तस्मै, to the commander of the army.

Diśāṁ pataye, lord or protector of the regions.

Harikeśebhyaḥ, हरितवर्णाः केशाः पर्णरूपा येषां, तेभ्यः, to those which have green hair in the form of leaves.

Śaṣpiñjarāya, शष्पवत् पिञ्जराय पीतवर्णाय, to him whose skin is yellowish red like straw.

Tviṣīmate, दीप्तिमते, to the radiant one.

Pathīnām, मार्गाणां, of the highways or roads.

Harikeśāya, लोहितकेशाय, to the blond; to one having golden, or reddish hair. Also, having dark black hair, i.e. a young person.

Puṣṭānāṁ, गुणपूर्णानां नराणां, of strong and stout persons; of the meritorious men.

18. **Babhluṣāya,** बभ्रुवर्णाय, to the brown-tanned. **Vyādhine,** विध्यति शत्रून् इति व्याधी, तस्मै, to one who pierces enemies.

Bhavasya hetyai, भवः संसारः, तस्य हेतिः आयुधं, weapon of life. भवः जन्म, तस्य छेत्रे, to one who puts an end to the cycle of birth and death. Also, the Lord eternally existent.

Ātatāyine, आततेन धनुषा एति, तस्मै, उद्यतायुधाय, one who comes with his bow bent to kill.

Kṣetrāṇāṁ pataye, to the lord of fields. Also, क्षेत्राणां देहानां पालकाय, to the protector of bodies.

Ahantyai, to avoid slaughter. Also, न हन्ति इति अहन्तिः, तस्मै, to one who does not kill. **Sūtāya,** to the charioteer. (Meaning not clear; whether homage is paid to the charioteer of Rudra, or Rudra Himself is the charioteer).

19. **Rohitāya,** लोहिताय, red-skinned. Also, वृद्धिकराय, to him who makes us prosper.

Sthapataye, स्थपतिः गृहादीनां चेता, तस्मै, to the mason; विश्वकर्मणे, who is the builder of this universe as supreme Architect.

Bhuvantaye, भुवं पृथिवीं तनोति यः, तस्मै, to one who spreads out the Earth at the time of creation.

Vārivaskṛtāya, वरिवः धनं, तत् करोति यः, तस्मै, to him, who grants riches (to us).

Oṣadhīnām, of plants and herbs. Also, ग्राम्यारण्यानां, of rural forests.

Mantriṇe, आलोचनाकुशलाय, विचारशीलाय, to one who is prudent; one who thinks over every aspect of a problem. **Vāṇijāya,** to the merchant or trader.

Kakṣāṇām, of rooms. Or, bushes of the forests, (from which the word 'ambush' is derived); a lonely part of forest, or river side or mountain.

Uccairghoṣāya ākrandayate, to one who roars loudly, and one who makes enemies cry.

Pattīnām, पदातीनां, of foot soldiers. Also, पत्तिः सेनाविशेषः, a particular unit of army, each unit consisting one chariot, one elephant, three horses and five foot soldiers. 'एको रथो गजश्चाश्वास्त्रयः पञ्च पदातयः। एष सेनाविशेषोऽयं पत्तिरित्यभिधीयते' (महाभारत I. 2.19).

20. **Kṛtsnāyatayā dhāvate,** कृत्स्नं आयतं धनुः यस्य, तथा धावते, to one running with his bow fully stretched.

Satvanām, सत्वानः सात्विकाः शरणागताः प्राणिनः, of harmless tame animals or men. Also, ministering spirits. In legend, Rudra is the lord of ghosts also.

Sahamānāya, to the conquering. **Nivyādhine,** to the piercing.

Āvyādhinīnām, आसमन्तात् विध्यन्ति याः, तासां, the armies that pierce from all sides; assailants.

Kakubhāya, ककुभ इति महन्नामसु पठितं, great; reputed.

Stenānām pataye, chief of the thieves. One who steals the lives of men, should be considered chief of the thieves. स्तेना: गुप्तचौरा:, those who steal secretly.

Niceruḥ, अपहारबुद्ध्या नितरां चरति य: स:, one who loiters with the intention of lifting other's belongings.

Paricaraḥ, परित: आपणवाटिकादौ हरणेच्छया चरति य: स:, one who wanders in the market places or gardens with the intention of stealing something.

21. **Vañcate,** to one, who cheats. स्वामिन आप्तो भूत्वा व्यवहारे कुत्रचित्तदीयं धनमपह्नुते, after gaining confidence of the master, steals his money when he finds an opporunity to do so.

Parivañcate, to one, who deceives in every transaction; arch-deceiver.

Stāyūnām, of stealers. Like *stena, stāyu* also is a thief. Those who steal by breaking in the house at night, are *stenas;* those who steal day and night undiscovered, are *stāyus.*

Taskara, तस्करा: प्रकटचौरा:, who steal openly, i.e. the robbers.

Sṛkāyibhyaḥ, सृक इति वज्रनाम, *sṛka* is *vajra,* some sort of weapon; to those, who move with that weapon, everready to use.

Jighāṁsadbhyaḥ, हन्तुं इच्छद्भ्य:, to those who are intent on killing; the homicides.

Muṣṇatām, from √मुष स्तेये, to steal. क्षेत्रादिषु धान्यापहर्त्तारो, of the thieves who steal crop or grain from the fields or orchards.

Asimadbhyaḥ, to the sword-wielders.

Vikṛnatānām, विकृन्तन्ति छिन्दन्ति ये, तेषां, of those who slash (with swords).

22. **Uṣṇīṣiṇe,** literally, for one wearing a turban, but here, one who puts on a turban in such a way as to mask his face. 'शिरः प्रावृत्य ग्रामे अपहर्तुं प्रवृत्तः'।

Kuluñcānām, कुत्सितं लुञ्चति, कुलं लुञ्चति, कुं लुञ्चति वा इति कुलुञ्चः, one who robs mercilessly, one who robs the whole family, or one, who robs lands, home etc. i.e. hardened land-grabbers; of such grabbers.

From *nama iṣumadbhyaḥ* upto *śvapatibhyaśca vo namaḥ* in the *kaṇḍikā* 28 are the उभयतोनमस्काराः मन्त्राः, verses with homage from both sides. Thereafter are अन्यतरतोनमस्काराः मन्त्राः, verses with homage from one side only.

Dhanvāyibhyaḥ, to those who carry bows.

Ātanvānaḥ, आरोपयति ज्यां धनुषि यः सः, one who puts a string on his bow; one who bends his bow.

Pratidadhānaḥ, प्रतिधत्ते संदधते बाणं यः सः, one who takes aim with an arrow (or gun).

Āyacchadbhyaḥ, धनूंषि आकर्षद्भ्यः, to those who are stretching or drawing their bows.

Asyadbhyaḥ, to those who are shooting (arrows). From √असु क्षेपणे, to throw, or to shoot.

24. **Ugaṇābhyaḥ,** उत्कृष्टाः गणाः सैनिकाः यासां, ताभ्यः, to those, which consist of fine soldiers.

Tṛṁhatībhyaḥ, तृंहन्ति घ्नन्ति याः ताभ्यः, to the armies that kill and destroy.

25. **Gaṇaḥ,** समूहः, unit. **Vrātāḥ,** नानाजातीयानां संघाः, multiracial legions, **Gṛtsaḥ,** मेधावी, विषयलम्पटो वा, intelligent, or lusty or greedy. **Virūpaḥ,** विकृतं रूपं यस्य सः, a person with uncouth features.

26. **Kṣttṛbhyaḥ,** क्षत्ता, a warrior who fights from a chariot; to such warriors.

Saṁgrahītā, one who holds the reins of horses; a charioteer.

Mahān, a grown up person. **Arbhakaḥ,** boy.

27. **Puñjiṣṭhebhyaḥ,** पक्षिपुंजघातकेभ्यः, to bird-catchers.

Śvanibhyaḥ, शुनो नयन्ति ये, तेभ्यः, to dog-leaders.

Mṛgayubhyaḥ, मृगान् कामयन्ते ये, तेभ्यः, hunters of deer or animals in general.

28. Upto first part of this *kaṇḍikā,* double homage was being offered with one *namaḥ* in the beginning and the other *namaḥ* at the end. Now onwards single homage is offered. Now names of Rudra are mentioned.

Bhava, Rudra, Śarva denote different aspects of Rudra, the terrible punisher.

Śitikaṇṭhaḥ, शितिः श्वेतः कण्ठः यस्य सः, white-throated. शिति धवलमेचकौ', white; also black. Also, शितिः तीक्ष्णीभूतः, sharp-throated.

29. **Śipiviṣṭāya,** पशवो वै शिपिः, animals are *śipi.* शिपिषु विष्टः प्रविष्टः, to one that resides in all the animals.

Mīḍhuṣṭamāya, अतिशयेन मीढ्वान् सेक्ता मेघरूपेण, to the greatest showerer in the form of cloud, or the greatest showerer of benefits; most bountiful.

30. **Savṛdhe,** वृद्धेन सह समानवयाः, to one who has grown up with the elders.

Agryāya, to one, who was even before the beginning of the worlds. Or, to one who is the foremost.

31. **Ajirāya,** from √अज गतिक्षेपणयोः, to one, who acts quickly.

Śībhyāya, शीघ्रशीभ शब्दौ क्षिप्रनामनी, fast-flowing.

Avasvanyāya, अवगतः स्वनो यस्मात् तत् अवस्वनं स्थिरं जलम्, to one belonging to still waters. Or, अव नीचैर्गर्तादौ स्वनो अवस्वनः, the roar of falling waters; belonging to that.

32. **Apagalbhāya,** अपगत गर्भः अपगल्भः, to immature-born.

Jaghanyāya, जघने नीचकर्मणि भवाय, to one who lives on the lowest jobs.

Budhnyāya, बुध्नं मूलं, तत्र भवाय, to one who is (socially) in the depth below (just like the roots of a tree).

33. **Sobhyāya,** उभाभ्यां पापपुण्याभ्यां सहितः सोभः मनुष्य लोकः, this world containing both virtues and sins is *sobha;* to one who belongs to this world.

Pratisaryāya, प्रतिसरं व्रणशुद्धिः, curing the wounds; to one who is engaged in this work.

Yāmyaḥ, one who controls evil.

Kṣemyaḥ, क्षेम कुशलं, welfare; one who looks after the welfare (of the world).

Avasānyāya, अवसानं समाप्तिः, completion of work; to one who leads all actions to completion. Or, who resides in completion.

Urvaryāya, उर्वरा सर्वसस्याढ्या भूः, fertile earth; to one who makes the earth fertile.

Khalyāya, खलो धान्यविवेचनदेशः, threshing floor; to him, who lords it over it.

34. **Vanam,** forest; woods. **Kakṣam,** valley.

Śravaḥ, शब्दः, sound. **Pratiśravaḥ,** echo.

Avabhedine, रिपून् नीचैः विदारयति यः, तस्मै, to him, who rends (the enemies) asunder.

35. **Bilmam,** शिरस्त्राणं, helmet. **Kavacam,** कर्पासगर्भं कवचं, a cuirass filled with cotton.

Varma, लोहमयं कवचं, mail. **Varūthaḥ,** a protective armour. Also, a protective cover for elephants and chariots. वरूथं तु तनुत्राणे रथगोपनवेश्मनोः' ।

Dundubhiḥ, भेरी, a drum.

36. **Svāyudhāya,** शोभनायुधाय, to him who has good weapons.

37. **Srutyāya,** स्रुतिः क्षुद्रमार्गः, तत्र भवः स्रुत्यः तस्मै, to one who is found on (or rules over) pathways.

Kāṭyāya, काटः कूपः, to one who rules over wells. Also, काटः विषमो मार्गः, difficult terrain.

Nīpyāya, नीचैर्यन्ति यत्र आपः सः नीपः, तत्र भवः, तस्मै, where the downward waters flow, a skirt of mountains; to one who rules over them, Also, a spring.

Vaiśantāya, वेशन्तः तडागः, a pond.

38. In the places we have translated 'rules over' Griffith has interpreted as 'dwells in'.

Avaṭaḥ, गर्तः, a pit.

Vīdhryāya, विगतदीप्तिः वीध्रः घनागमः, cloudy weather; to him who rules over it. Also, who dwells in or comes out in cloudy

weather. Ironically, वीध्रः can be interpreted as विशेषेण दीप्तः, a bright sky.

39. **Reṣmyāya,** रिष्यन्ते नश्यन्ति भूतानि येन, स रेष्मा हिंस्रो वातः, the killer wind due to which animals perish, a tornado; to him who rules over that.

Vāstu, buildings.

Rudra, the terrible. **Soma,** the blissful.

Tāmraḥ, scarlet, bright red. **Arunaḥ,** light red. Mahīdhara interprets these two as उदयद्रविरूपः उदयोत्तरकालीनरूपः सूर्यः, the rising sun, and the sun after the sunrise; Rudra in the form of these two.

40. **Śaṁgave,** शं सुखं गमयति यः सः शंगुः, तस्मै, to one who bestows weal.

Agrevadhāya, यः अग्रे स्थितो हन्ति, तस्मै, to him, who kills near ones.

Hanīyase, to a worse killer; a slaughterer.

Tārāya, तारयति संसारं, संसाराद्वा, to him, who delivers the world from sorrows or delivers one from the distresses of the world.

42. **Pāryāya,** संसाराब्धेः परतीरे, to one who is on the other shore of the ocean (of this life); who looks after or manages the yonder world.

Avāryāya, अवारः अर्वाक् तीरः, this shore of the ocean. 'पारावारे परार्वाची तीरे पात्रं यदन्तरम्' *pāra* and *avāra* are the yonder and this shore, and *pātra* is what lies between them.

Śaṣpyāya, शष्पं बालतृणं गंगातीरे उत्पन्नं कुशाङ्कुरादि, the weeds

or reeds, that grow on the banks of a river; to him, who rules over, or dwells in or pervades them.

43. **Kiṁśilāya,** किं एतद् उदकं हिमीभूतं उत शिला वा इति यत्र वितर्कः स किंशिलः, about which there is a doubt whether it is frozen water or a stone, that is *kiṁśila.* Or, कुत्सिताः क्षुद्राः शिलाः, शर्करारूपाः पाषाणाः यत्र प्रदेशे सः किंशिलः, a place full of pebbles; to one, who dwells in, rules over, or pervades such regions.

Kṣayaṇāya, क्षियन्ति निवसन्ति आपः यत्र, स क्षयणः स्थिरजलप्रदेशः, a place, where water stands still, i.e. a pool; also, a swamp.

Kapardine, a place where shells and conches are found; to one who pervades or rules over such tracts. Also, to one wearing braided hair.

Pulastaye, to one, wearing the hair straight or smooth. Also, पुलिने तिष्ठति इति पुलस्तिः, तस्मै, to one who rules over or pervades sand banks.

Iriṇyāya, इरिणं वितृणं ऊषरं देशः, a barren land; to one who rules over such lands.

Prapathyāya, प्रकृष्टः पन्था बहुसेवितो मार्गः प्रपथः, a crowded thoroughfare, or highway; to one who rules over such highways.

44. **Hṛdayyāya,** ह्रद is to be substituted for हृदय, a pool; to one who pervades the pools. The commentators have translated it as हृदये भवः, dwelling in the hearts, but that does not fit in the context as other preceding and following names refer to the geographical regions.

Niveṣpyāya, निवेष्प्यः आवर्तः, a whirlpool; to one who pervades such whirlpools.

45. **Pāṁsu,** धूलि, loose earth. **Rajas,** रेणु, fine dust.

Lopyāya, लुप्यते गमनादि यत्र स लोपः अगम्य प्रदेशः, an inaccessible place; to one who is in such places.

Ulapyāya, उलपा बल्वजादितृणविशेषाः, तत्र भवः उलप्यः, तस्मै, to one who is in shrub-tracts.

Ūrvyāya, उर्वी भूमिः, तत्र भवः, तस्मै, to one who is in the earth.

Sūrvyāya, सु शोभना उर्वी, in fertile lands.

46. **Parṇaśadāya,** from √शद्लृ शातने, to fell or fall. To one who is in falling leaves; or who makes leaves to decay and fall.

Udguramānaḥ, preparing to attack; threatening. **Abhighnan,** hitting.

Ākhidate, from √खिद् to depress, make tired or exhausted; to torture.

With धनुष्कृद्भ्यश्च वो नमो, two hundred and forty mantras of homage to Rudras come to an end. Now four mantras to pay homage to Agni, Vāyu and Sūrya follow.

Kirikebhyaḥ, वृष्ट्यादि द्वारा जगत्कुर्वन्ति ये ते किरिकाः, creators of the world. 'एते हीदं सर्वं कुर्वन्ति' (Śatapatha, IX 1.1.23).

Devānāṁ hṛdayebhyaḥ, हृदयवत् प्रधानभूतेभ्यः, most important like heart; most important of the Nature's bounties.

Vicinvatkebhyaḥ, विचिन्वन्ति पृथक् कुर्वन्ति धर्मिष्ठं पापिष्ठं च ये, तेभ्यः, to those who distinguish and differentiate between virtuous and sinner.

Vikṣiṇatkebhyaḥ, विविधं क्षिण्वन्ति हिंसन्ति पापं ये, तेभ्यः, to those who destroy evil in various ways.

Ānirhatebhyaḥ, आसमन्तात् नितरां हन्तुं अयोग्याः, ते आनिर्हताः, तेभ्यः, to those which are indestructible.

'तेभ्यस्तप्तेभ्यस्त्रीणि ज्योतींष्यजायन्ताग्निर्योऽयं पवते सूर्यः' इति श्रुतेः; from those heated up worlds three brilliances were created, Agni, that which blows, i.e. Vāyu, and Sūrya.

47. **Drāpe,** द्रापयति कुत्सितां गतिं प्रापयति पापिनः यः सः, one that tortures the wicked (vocative case).

Andhasaspate, अन्धः अन्नं, तस्य पते, O Lord of food. Also, अन्धः सोम, तस्य पते पालक, O protector of Soma.

Daridra, निष्परिग्रह, devoid of possessions. Also, O cleaver.

Mā bheḥ, भयं मा कुरु, do not frighten.

Prajā, sons, grandsons etc. Also, people, subjects.

Māmamat, from √अम् रोगे, may not fall sick.

48. **Matiḥ,** बुद्धीः, thoughtful praises.

Grāme, वासस्थाने, in this habitation. Also, in this village.

Pra bharāmahe, समर्पयामः, we offer.

Tavase, बलवते, to immensely strong.

Kṣayadvīrāya, क्षयन्तो निवसन्तो वीराः शूराः यस्य समीपे, तस्मै, to him. around whom warriors reside, Also, क्षयन्तो नश्यन्तो वीरा रिपवो यस्मात्, तस्मै, to him, from whom the warriors (of enemies) run away.

Anāturam, आपद्रहितं, free from sickness or calamity.

49. **Viśvāhā,** विश्वेषु सर्वेषु अहःसु, सर्वदा, on all the days; every day; always.

50. **Tveṣasya,** क्रुद्धस्य, angry; wrathful.

Aghāyoḥ, अघं पापं यः कामयते परस्मै सः ाघायुः, तस्य, one who wishes ill for others.

Maghavadbhyaḥ, मघं हविर्लक्षणं धनं विद्य । येषां, तेभ्यः, for those who have got the riches of offerings, i.e. t e sacrificers.

51. **Parame vṛkṣe,** दूरस्थे उन्नते च वृक्षे, n a distant and tall tree (so that it may not be easily available).

Kṛttim, चर्म, robes of skin; leather jacket.

Pinākam, धनुः, ज्याशरहीनं धनुर्मात्रं, a bov without string and arrows.

52. **Vikiridra,** विविधं किरिं घाताद्युपद्रवं द्रावयति यः सः, one who drives away all the troubles such as injuries etc. (vocative case).

Vilohita, विगतं लोहितं कल्मषं यस्मात् सः, from whom all the blemishes have been removed.

Anyam asmat, other than us.

Nivapantu, घ्नन्तु, may hit; may strike dead.

Sahasraṁ hetāyaḥ, thousands of weapons; numberless darts.

53. **Mukhāḥ,** मुखानि, points; heads.

54. **Dhanvāni ava tanmasi,** धनूंषि अवतारयामः, अपज्यानि कृत्वा अस्मत्तो दूरं क्षिपामः, may we get their bows unbent.

55. **Arṇave,** अर्णांसि जलानि विद्यन्ते यत्र तदर्णवं, *arṇvam* is a place where waters lie; ocean. Waters lie in the mid-space also in the form of clouds.

Bhavāḥ, रुद्राः, terrible punishers.

56. **Śitikaṇṭhāḥ,** those with sharp voices. Also, those with white throats.

57. **Adhaḥ kṣamācarāḥ,** who stay under ground.

All those staying on earth, in the mid-space, in the sky and under ground have been paid homage.

58. **Śaṣpiñjarā,** शष्पवत् पिञ्जराः हरितवर्णाः, straw coloured.

Vilohitāḥ, विशेषेण लोहिताः, red-hued. Also, विगतं लोहितं रुधिरं येषां, having no blood, (flesh etc.), i.e. their bodies are made of light only.

59. **Viśikhāsaḥ,** with their hair shaved.

Bhūtānām, प्राणिनां, of creatures. Also, प्रेतानां, ghosts, who, having no bodies, haunt men.

60. **Ailabṛdāḥ,** ऐलं अन्नं बिभ्रति, ते, those who supply or hold food.

Āyuryudhaḥ, आयुषा जीवनेन युध्यन्ते ते यावज्जीवयुद्धकराः, those who go on fighting throughout their lives. Or, आयुः जीवनं पणीकृत्य युध्यन्ते, ते, those who fight betting their lives; fierce fighters.

61. **Sṛkāhastāḥ,** सृका इति आयुधनाम, weapons; armed with weapons (daggers).

62. **Anneṣu,** अन्नेषु खाद्यमानेषु, with the food, that is eaten.

Pātreṣu pibataḥ, to the people who are drinking from their pots.

With the diseases caused by food and drinks.

63. **Diśaḥ,** दश दिशः, all the ten regions and mid-regions.

64. This and following two verses praise Rudra dwelling in the sky, in the mid-space, and on earth respectively.

Varṣam iṣavaḥ, वर्षं वृष्टिः एव बाणाः, rain is the arrows (weapons of punishment). Excessive rain causes much suffering.

Daśa, ten homages. The commentators interpret it as ten homages with ten fingers, one finger pointing in each direction. Mentioning fingers seems unwarranted.

65. **Vāta iṣavaḥ,** wind (tempest, tornado etc.) is the arrows.

66. **Annam iṣavaḥ,** food is the arrows. Over-eating, under nourishment or adultrated food or bad food causes innumerable sufferings.

CHAPTER XVII

The sixteenth chapter contains *śatarudriya homa mantras;* in the seventeenth *cityapariṣekādi mantras* are given. Cityapariṣeka means sprinkling of the altar with water. According to Dayānanda, this chapter is about the science of rain.

1. **Aśman,** अश्मनि, in rocks. Also, अश्म इति मेघनामसु पठितं, (Nigh. I. 10), in the cloud. Hail stones.

Śiśriyāṇam, lying within. **Ūrjam,** energy.

Sambhṛtam, is obtained; is gathered.

Marutaḥ, O cloud-bearing winds.

Saṁrarāṇāḥ, सम्यक् रान्ति ददति ते संरराणाः, सम्यग्दातारः, O bounteous ones.

Kṣut, क्षुधा, hunger. **Ūrk,** बलं, vigour.

Śuk, शोकः, burning pain; or heat. The commentators have interpreted it thus : the energy lying in the mountains comes in the form of water and vegetation to cows and from them is obtained in the form of milk. May you grant that food and energy to me.

May your hunger be in the rocks and vigour be in me.

2. This verse shows that *iṣṭakā* does not mean bricks, but is an adjective meaning, desired, desirable, or coveted. Its translation as bricks is unreasonable. Most natural meaning of this mantra will be : May my these coveted cows go on multiplying from one to ten, from ten to hundred and so on. But the commentators as referring to bricks : 'May my these bricks give me, like cows, my desired fruit (things). Let these bricks be my cows.' We think it is too much maninpulation.

Amutra, परजन्मनि, in the next life.

Amuṣmin loke, in the yonder world. Or, in this world.

The counting of numbers is notable. Each following number is ten times of the preceding one. Eka, Daśa, Śatam, Sahasram, Ayutam, (ten thousand), Niyutam (लक्षं) Prayutam, Koṭiḥ, Arbudam (daśa koṭiḥ), Nyarbudam, Abjam, Kharvam, Nikharvam, Mahāpadmam, Śaṅkuḥ, Samudraḥ, Madhyam., Antaḥ, Parārdhaḥ.

In the mantra, *arbudam* is followed by *nyarbudam*, but the commentators say, that this word denotes the *abja* numbers, which lie between *abja* and *samudram*, and these are *kharva,, nikharva, mahapadma,* and *śaṅku*. Decimal system is also here.

3. Reference to *iṣṭakā dhenavaḥ* is continued.

Ṛtāvṛdhaḥ, ऋतं सत्यं यज्ञं वा वर्धयन्ति याः, that enhance the truth (right) or the sacrifice.

Virājaḥ, विशेषेण राजन्ते दीप्यन्ते ताः विराजः, that look very fine.

Kāmadughāḥ, यत्काम्यं तस्य दोग्ध्र्य:, those who yield, whatever is desired; fulfiller of desires.

Akṣīyamāṇāḥ, न क्षीयन्ते या: ता:, never-exhausting.

4. **Avakayā,** अवकाशेन, विस्तारेण, with the vastness. शैवालेन, with the moss. (Mahīdhara).

Parivyayāmasi, परिवेष्टयाम:, encircle (you); surround you.

Pāvakaḥ, शोधक:, purifier.

5. **Himasya jarāyuṇā,** with the chorion of ice. *Jarāyu* is the outer foetal envelope. The chorion of ice is water.

6. **Maṇḍūki,** सुमंडिते, मंडनप्रिये वा, O well-adorned damsel; or O damsel fond of adorning yourself. The commentators have interpreted it as a female frog.

Upa jman, ज्मा इति पृथिवी नाम, पृथिव्यां, on the earth.

Upa vetase, in the reeds.

It is for the readers to decide whether a sacrifice will be made glorious and beautiful by a damsel or by a she-frog.

7. **Apām nyayanam,** नितरां अयनं, मिलन स्थानं, place of meeting; a confluence.

Niveśanam, गृहं; abode, home.

8. **Rociṣā,** रोचनेन, दीप्तेन, with brilliant, or shining.

Jihvayā, with the tongue, i.e. the flames.

Āvakṣi, आ वह, may you bring here.

9. **Dīdivaḥ,** दीप्तिमान्, brilliant; shining.

10. **Kṣāman,** क्षाम्णि, पृथिव्यां, on the earth.

Ruruce, रुरुचे रोचते शोभते, shines.

Uṣaso na bhānunā, उषसः भानुना इव, like the glow of dawn. Also, भानुना उषसः इव, like dawns illuminated by the sun.

Kṛpā, सामर्थ्येन, with the power; or कल्पनया, with the form; or दीप्त्या, with the radiance.

Tūrvan, हिंसन्, destroying; killing.

Etaśasya na, like a war-horse.

Ghṛṇena, घृणिना, दीप्त्या, with bright glow. Also, the heat, as if.

Tatṛṣāṇaḥ, from √ञितृषा पिपासायाम्, to be thirsty; thirsting for.

11. **Harase,** हरति सर्वरसान् इति हरः, तस्मै, that which takes away all the saps; power of desiccation.

Sociṣe, कान्त्यै, दीप्त्यै, to the glow.

Arciṣe, प्रकाशकं तेजः अर्चिः, to your illuminating power.

12. **Veṭ,** वेट् शब्दः स्वाहाकारार्थः, *veṭ* means *svāhā;* I offer this oblation to you. प्रत्यक्षं स्वाहाकारः, परोक्षं वेट्कारः, *svāhā* for him who is present; *veṭ* for him who is not present.

Nṛṣade, to him, who dwells in men. **Apsuṣade,** to him who resides in water. **Barhiḥ,** the sacrifice; also, ओषधिः, plants. **Vanam,** वृक्ष-समूहः, forest.

Svarvide, स्वः प्रकाशं सुखं वा वेत्ति प्रापयति यः तस्मै, to one who bestows light or bliss.

'प्राणो वै नृषत्', the vital breath is the fire residing in men (Śatapatha, IX. 2.1.8).

13. **Devāḥ,** दिव्यगुणैर्युक्ता विद्वांसः, enlightened persons.

According to the traditionalists, 'द्विविधाः देवाः हविर्भुजः इन्द्रवरुणादयः शरीरनिर्वाहकाः प्राणापानादयश्च', *devas* are of two types; one, to whom oblations are offered, Indra, Varuṇa, etc. and the others, those sustain the body, Prāṇa, Apāna etc.

Yajñiyāḥ, पूजनीयाः, संगमनीयाः, दानार्हाः वा, deserving worship (respect), company, and donations.

Saṁvatsarīṇam bhāgamupāsate, who enjoy their annual share.

Ahutādaḥ, अहुतं अदन्ति ये, those who do not consume the offerings of the sacrifice.

Madhuno ghṛtasya, of honey and ghee. By implication दधि, curd (yogurt) also should be added.

14. **Adhi devatvamāyan,** have achieved superiority among the enlightened ones. अधि, उपरि, over, above.

Brahmaṇaḥ pura etāraḥ, forerunners or heralds of *brahma*, the sacred knowledge.

Na pavate, न पवित्रीभवति, does not become holy or purified. Also, न चेष्टते, does not work.

Adhi snuṣu, सानु प्रान्तेषु, on the summits of.

15. **Vyānadā,** bestower of diffused breath. व्यानं सर्वशरीरसंचारिवायुं, the breath that moves throughout the body.

Varivodā, वरिवः धनं, bestower of riches.

16. **Ni yāsat,** नितरां क्षीणं करोतु, may cast down; subdue; enfeeble.

Attriṇam, अत्त्रिणं अत्तारं, one who eats out us; germs of diseases.

Vanate, ददाति, grants.

17. **Juhvat,** sacrificing. Also, संहरन्, putting an end to. Or, आददत् taking back.

Nyasīdat, निषण्णः, sits; stays.

Prathamcchad, प्रथमं सर्वतः पूर्वं सर्वोत्कृष्टं छादयति, one who adopts the earliest of the best forms; archetypal of all.

Āśiṣā, अभिलाषेण, with desire; desiring.

Draviṇam, जगद्रूपं धनं, possessions in the form of this world.

Avarān āviveśa, enters the things created later on.

18. **Adhiṣṭhānam,** अधितिष्ठन्ति अस्मिन् इति अधिष्ठानं, अधिकरणं, the support or base on which other things stand.

Ārambhaṇam, आरभ्यते अस्मात् इति आरम्भणं प्रकृतिद्रव्यं, the material, with which a thing is made or built, such as clay for making pots.

Viśvakarmā, skilled in all jobs. Or, Architect of the universe.

Viśvacakṣāḥ, सर्वतोदर्शनः, one who sees everything.

Dyām pṛthivīm aurṇot, आच्छादितवान्, covered the sky and the earth (with stars and with flora and fauna).

19. **Viśvataḥ,** on all sides; all around.

Patatraiḥ, पतत्रैः पद्भिः, with feet. Also, with wings.

Mahīdhara interprets बाहुभ्यां, as बाहुस्थानीयाभ्यां धर्माधर्माभ्यां, with virtue and vice representing two arms, and पतत्रैः as पतनशीलैः अनित्यैः पञ्चभूतैश्च, with five elements, which are transient.

Saṁ dhamati, धमतिर्गत्यर्थः, √*dhama* means to move. संगमयति, संयोजयति, combines; mixes. Also, welds.

20. **Svit,** स्वित् इति वितर्के, denoting conjecture, doubt or uncertainty.

Niṣṭatakṣuḥ, cut out of; fashioned.

It u tat, this phrase means एतत् अपि, this also. O thinkers, inquire this also.

Yad adhyatiṣṭhat, (the pedestal or support) upon which He stands.

There is some forest, wherefrom a tree is cut and the furniture is made with its wood. For fashioning this universe, which was the tree and what was the forest?

21. **Yā te dhāmāni paramāṇi avamā madhyamā uta imā,** या यानि, whatever your abodes (or stations), highest, lowest one, the middle ones, and these (which are visible to us).

Śikṣā, शिक्ष, देहि, grant; give. Also, teach.

Sakhibhyaḥ, to friends; friendly people. Friends of ours; or, friends of yours.

Haviṣi, at the sacrifice. Or, in the form of an offering, i.e. as a gift.

Svadhāvaḥ, स्वधावान्, one who has got ample food. Also, one who has got inherent power. Also, protector of nature.

Tanvaṁ vṛdhānaḥ, increasing or expanding your body, i.e. this universe.

Svayaṁ yajasva, may you perform the sacrifice yourself.

Uvaṭa suggests, 'What man on earth can perform sacrifice (which means giving) to you? Therefore, you yourself be gracious to perform the same.'

22. **Haviṣā vāvṛdhānaḥ,** वर्धमानः जातहर्षः, pleased or exalted with my offerings.

Pṛthivīṁ uta dyām, for the earth and heaven. Also, for the beings dwelling on earth and in heaven.

Abhitaḥ, अभितः स्थिताः, all around; surrounding us.

Maghavā, धनवान् इन्द्रः, rich and bounteous Lord.

Sūriḥ, पण्डितः, विद्वान् teacher; guide.

23-24 Same as VIII. 45-46.

25. **Cakṣuṣah pitā,** protector of vision. चक्षुरादीन्द्रियाणां पालकः विश्वकर्मा, *Viśvakarmā*, protector of sense-organs, such as eyes etc.

Manasā dhīraḥ, calm in mind; or stabilizer of mind.

Ene, एते, these two, (heaven and earth).

Ghṛtaṁ namnamāne, घृते उदके नममाने, submerged in water.

Ajanat, रचितवान्, created.

Antā, अन्तान्, the ends.

Adadṛhanta, made fast; fastened firmly.

Pūrve, ancient. पूर्वं, प्रथमं, first; first of all.

Aprathetām, पृथू अभूताम्, were extended. The commentators have interpreted it as following : When the ancient seers, Vasiṣṭha etc. fastened the ends of the earth and heaven, then Viśvakarmā created water for these two worlds.

26. **Viśvakarmā,** विश्वं करोति यः सः, who creates all; who creates the universe. विश्वं कर्म यस्य सः, He whose creation is this universe (or, all, each and everything).

Vimanāḥ, विशिष्टमनाः, mighty of mind. Also, विश्वभूतमनाः, one minded with all the beings.

Vihāyāḥ, विशेषेण जहाति त्यजति इति विहायाः संहर्ता, destroyer.

Dhātā vidhātā, धारयिता, उत्पादकः, sustainer, creator.

Saṁdṛk, सम्यक् द्रष्टा, a vigilant overseer; keen observer.

Teṣām, येषां भूतानां विश्वकर्मा द्रष्टा तेषां, of those beings, who are looked after by Viśvakarmā.

Sapta ṛṣīn param ekam āhuḥ, whom they call the one, beyond the reach of the seven seers. The commentators have interpreted it as : यत्र सप्त ऋषीन् पर परेण विश्वकर्मणा सह एकीभूतान् बुधा वदन्ति, in that world, where wise people say that the seven seers become one with Viśvakarmā. Seven *ṛṣis,* in legend, are : Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha.

27. **Dhāmāni,** स्थानानि, places; worlds; stations.

Bhuvanāni, भूतजातानि, all the beings. विश्वा धामानि विश्वा भूतानि।

Nāmadhā, bearer of the names of; called by the names of. यः एकोऽपि सन् बहूनां देवानां नामानि धारयति; who, though being one only, is known by the names of many gods (divinities).

Sampraśnam, सम्यक् प्रष्टुं, to ask for clarifications of doubts; for their queries.

28. **Ṛṣayaḥ pūrve,** the seers of old; ancient seers.

Samasmā, *saṁ asmai, saṁ* is to be joined with *āyajanta.* अस्मै, for these creatures.

Jaritāraḥ, स्तोतारः, praise-singers.

Bhūna, भूम्ना, plentiful.

Asūrte, अप्राप्ते, परोक्षे, distant; invisible.

Sūrte, प्राप्ते, प्रत्यक्षे, near; visible.

Rajasi, लोके, in the world. लोकाः रजांसि उच्यन्ते।

Samakṛṇvan, सृष्टवन्तः, created; made ready.

29. **Paro divā,** परो दिवः, beyond the sky.

Enā, अस्याः, of this.

Devaiḥ, दिव्यगुणयुक्तैः जनैः, persons with divine virtues. Also divinities; gods; deities.

Asuraiḥ, आसुरैः दोषैर्युक्तैः जनैः, persons with devilish vices. Also, evil forces. In legend, a certain group of evil spirits; demons, children of Diti, wife of Kaśyapa; they are in perpetual hostility to *devas,* the gods, also sons of Kaśyapa and Aditi.

Dadhra, दध्रे, धारितवत्यः, received; गर्भं दध्रे, conceived.

30. **Ajasya,** न जायते इति अजः, तस्य जन्मरहितस्य परमेश्वरस्य, of one, who is never born; the supreme Godhead free from birth and death.

Nābhau, in the navel. नाभिस्थानीयस्य स्वरूपस्य मध्ये, at a point similar to navel; a central point.

Aja, the Supreme God, cannot have a navel, so by implication, a point similar to navel.

Ekam, अविभक्तं अनन्यभूतं किञ्चिद्गर्भरूपं बीजं, one, undivided, unique, some sort of seed, that developed into an embryo.

'अप एव ससर्जादौ तासु बीजमवासृजत्।
तदण्डमभवद्धैमं सूर्यकोटिसमप्रभम्।'

(Manusmṛti, I. 8.9)

In the beginning He created waters only. Therein He deposited the seed. That developed into a golden egg, that had the brilliance of millions of suns.

He is the support of all, and there is nothing to support Him.

31. **Na Vidātha,** यूयं न जानीथ, all of you do not know.

Anyad, other; He is different from you.

Yuṣmākam antarā babhūva, He has entered within you; resides within you.

Nīhareṇa prāvṛtāḥ, covered with mist or fog (that reduces perception).

Jalpyā asutṛpaḥ, those deriving mental satisfaction by chattering nonsense.

Ukthaśāsaḥ, उक्थानां शंसितारः, chanters of hymns (without realizing their meaning).

32. **Āt,** आदौ, in the beginning; first of all.

Viśvakarmā, विश्वं सर्वं करोति इति विश्वकर्मा, that which makes all whatsoever; the energizer of all, i.e. the elemental air; wind.

It, ततः, thereafter. **Gandharvaḥ,** गां पृथिवीं वाचं वा धारयति इति गन्धर्वः, one that sustains the earth (i.e. the fire), or the speech (body heat).

Oṣadhīnāṁ janitā, begetter of plants and herbs (i.e., पर्जन्य, the cloud).

Apāṁ garbhaṁ vyadadhāt, अप्सु गर्भं स्थापितवान्, laid the germ (seed) in waters.

Purutrā, पुरुषु बहुषु स्थानेषु, at various places. Also, बहुविधम्, विविध प्रकारेण, in various ways.

Here ends the Vaiśvakarmaṇa Homa, which started with the seventeenth verse.

33. Now here are eleven verses in the priase of Indra, all taken from Ṛgveda X. 103. The verses apply very well to an ideal commander of an army.

Śiśānaḥ, from √शो तनूकरणे, to sharpen, to whet. श्यति वज्रं तीक्ष्णीकरोति इति शिशानः, one that sharpens his thunderbolt; or who strikes with a sharpened bolt.

Ghanāghanaḥ, from √हन् to kill, शत्रूणां अतिशयेन हन्ता, determined killer of enemies.

Carṣaṇīnām, मनुष्याणां, of men or people.

Animiṣaḥ, अप्रमादी, never negligent; ever-alert.

Sākam, सहैव, all at a time; at once.

Saṁkrandanaḥ, सम्यक् शत्रूणां रोदयिता, who makes en-

emies cry bitterly. Also, सम्यक् क्रन्दनं परभयहेतुर्ध्वनिर्यस्य, one who roars so loudly as to frighten others. Or, challenger of enemies.

34. **Jiṣṇunā,** जयनशीलेन, with him who is always victorious

Yutkāreṇa, युधं करोति यः, तेन, with him who is always ready for battle.

Duścyavanena, दुःखेन च्यावयितुं शक्यः, तेन, with one who can be displaced from his position with great difficulty.

Dhṛṣṇunā, भीतिरहितेन, with the intrepid.

Vṛṣṇā, वर्षति इति वृषा, तेन, with one who showers (the benefits). Also, full of manly vigour.

35. **Saṁsraṣṭā,** युद्धाय संसर्गकर्ता, one who calls, assembles and organizes (soldiers) for battle.

Bāhuśardhī, शर्ध इति बलनाम:; बाह्वो; शर्धो बलं यस्य, बाहुबल:, strong in his two arms; physically strong.

Pratihitābhiḥ, प्रतिनिहिताभि:, well-laid; well-aimed.

36. **Bṛhaspate,** बृहतां पते, O Lord of the great; O commander of the large army.

Pari dīyā, परिदीय, सर्वतो गच्छ, go around.

Apabādhamānaḥ, पीडयन्, harassing.

Prabhañjan, प्रकर्षेण भग्नाः कुर्वन्, routing.

Pramṛṇaḥ, प्रकृष्टतया मृणन्ति हिंसन्ति ये तान्, violent foes.

37. **Balavijñāyaḥ,** बलं परकीयं विशेषेण जानाति यः सः, one who knows accurately the strength of the enemy.

Sthavirah, सर्वानुशासकः, strict disciplinarian; or senior-most.

Abhivīraḥ, surrounded by warriors. **Abhisattvā,** surrounded by attendants.

Sahojāḥ, सहः बलं तस्मात् जातः, born of strength; child of strength.

Govit, गाः वाचः धेनून् पृथिवीं वा विन्दति यः सः, one who wins words of praise, or kine, or lands.

38. **Gotrabhidam,** शत्रूणां गोत्रं भिनत्ति यः तं, to him who destroys the clans of the enemies.

Ajma jayantam, अज्म संग्रामं जयन्तं, to winner of battles.

Pramṛnantam, शत्रून् हिंसन्तं, mowing the enemies.

Sajātāḥ, समानं जातं जन्म येषां ते, related by birth. **Sakhāyaḥ,** friends.

39. **Gotrāṇi,** clans (of enemies).

Abhi gāhamānaḥ, पीडयन्, crushing.

Sahasā, with tremendous force.

Pṛtanāṣāṭ, पृतनाः सेनाः ताः सहते अभिभवति यः सः, he who vanquishes armies.

Pra yutsu, युद्धेषु, in the battles.

Ayudhyaḥ, योद्धुं अशक्यः, who cannot be fought against; a matchless hero.

40. **Netā,** leader; who is in the fore-front.

Yajñaḥ bṛhaspatiḥ, यज्ञः, sacrifice; बृहस्पतिः बृहत्कर्म कुर्वतां पतिः, leader of those who are performing a great deed of self-sacrifice, i.e. the leader of suicide squads.

Somaḥ, a unit of soldiers intoxicated with Soma, herbal drinks.

Abhibhañjatīnām, from √भञ्जो आमर्दने, to crush, to pound; शत्रून् मर्दयन्तीनां, of armies crushing the enemies.

Marutaḥ, वायुवद् बलिष्ठाः शूराः, brave soldiers mighty as storm; storm-troopers.

41. **Indra,** the army-chief. **Varuṇa,** the venerable king. **Ādityānām marutām,** of the infantry glittering like sun. In legend, Indra is the king of *devas;* Varuṇa is the eldest of the *ādityas,* sons of Aditi, wife of Kaśyapa; Maruts are a group of semi-gods associated with the *devas.*

Bhuvanacyavānām, भुवनं लोकः, तान् च्यावयितुं पातयितुं समर्थानाम्, of those who are capable of over-whelming the world.

Jayatām ghoṣaḥ, shout of victorious soldiers.

Udasthāt, उत् अस्थात्, has risen up.

42. **Uddharṣaya,** उत् हर्षय, cheer up; or let (the arms) be raised up with joy.

The word हर्षय is to be repeated with the second and the third उत्,; the fourth उत् will be joined with यन्तु; may the noise of our winning chariots go up to the sky.

Vājināni, speedy movements.

43. **Samṛteṣu,** संगतेषु, having been assembled.

Dhvajeṣu, flags, banners and ensigns of units of the armies.

Iṣavaḥ, weapons that are thrown, generally arrows; spears; missiles.

Uttare, having an upper hand (over the enemy).

Haveṣu, आहवेषु संग्रामेषु, in the battles. ह्वयन्ति स्पर्धन्ते परस्परं येषु संग्रामेषु तेषु, in the battles where fighters challenge each other.

Avatā, अवत, may you protect us.

44. **Apvā**, अपचीयते अनया भक्ष्यमाणः, a person being devoured by it gets emaciated, व्याधिः भयं वा, either some disease or fear. अपवति अपगमयति सुखं प्राणान् च इति अप्वा, that which takes away happiness and the life itself. According to Sāyaṇa, a female deity who presides over sin.

Pratilobhayantī, मोहयन्ती, confounding; bewildering.

Andhena tamasā, with blinding darkness.

45. **Śaravye**, a missile made of reed.

Brahmasaṁśite, made more destructive with (scientific) knowledge. Uvaṭa suggests, तीक्ष्णीकृते, made more fatal with *mantra* (prayer).

47. **Marutaḥ**, brave soldiers.

Here the soldiers are asked to cover the opposing army with darkness. Use of some gases or smoke-screen appears to be indicated, which tallies with *maruts*, who have some connection with the elemental air or the wind.

48. **Yatra**, यस्मिन् संग्रामे, the battle, in which

Viśikhāḥ, विविधा शिखा येषां ते, having different types of spikes or points. Also, विगतशिखा, with their heads shaven.

Viśvāhā, सर्वाणि अहानि, प्रतिदिनं everyday; always.

49. **Marmāṇi,** जीवस्थानानि, vital parts.

Anuvastām, आच्छादयतु, enwrap (you); clothe you.

Uru, पृथुः, thick, vast. **Varīyaḥ,** उरुतरं, thicker.

51. **Sajātānāṁ vaśī asat,** may he be controller of his clan.

52. **Brahmaṇaspatiḥ,** the Lord of prayer; lord of knowledge. वैदिककर्मणः पतिः पालकः, one who performs the duties prescribed by the Veda.

Adhibravan, अधिब्रुवन्तु, recommend him. Also, bless and comfort him.

53. Repeated from XII. 31.

54. **Pañca diśaḥ,** five regions; East, South, West, North and the Central.

Amatim, thoughtlessness. **Durmatim,** evil thoughts.

Apabādhamānāḥ, विनाशयन्त्यः, destroying.

Adhi asthāt, may flourish.

55. **Ukthapatraḥ,** praiseworthy. Also, उक्थानि शस्त्राणि पत्रं वाहनं यस्य सः, अग्निः यज्ञो वा, whose carrier vehicles are the weapons or the praise songs, the fire or the sacrifice. शस्त्रैरेव यज्ञो वाह्यते।

Gharmam, यज्ञं, the sacrifice. Also, a cauldron.

Gṛbhītaḥ, गृहीतः, धारितः, accepted; held.

56. **Dhartre,** जगतः धारयित्रे, for the sustainer of the world, i.e. the fire.

Joṣṭre, for the pleasing (qualifying the fire).

Devaśrīḥ, देवान् श्रयति सेवते सः देवश्रीः, worshipper of the enlightened ones. Also, one of godly lustre.

Śrīmanāḥ, भक्तेभ्यः श्रियं दातुं मनो यस्य सः, bestower of lustre (on his worshippers).

Śatapayāḥ, शतं पयांसि उपभोग्यानि वस्तूनि यस्य, granter of a hundred blessings.

57. **Turīyo yajñaḥ,** fourth sacrifice.

First, the *yajuḥ* formulas are recited; second, the *hotā* recites Ṛk verses; third, *brahmā* recites the Apratiratha verses; and fourth, the oblations are offered to the fire.

Vītam, कामितं, इष्टं, desired; coveted.

Śamitaṁ śamitā, शमितं संस्कृतं शमित्रा, refined by the refiner.

Yajadhyai, for the sacrifice.

Haviḥ, हव्यं, oblations; offerings.

Vākāḥ, recitations of holy hymns.

58. **Sūryaraśmiḥ,** सूर्यसदृशरश्मिः, having rays like those of the sun. Or, सूर्यश्चासौ रश्मिश्च, sun that is ray itself; रश्मिरूपः सूर्यः, the sun blazing as sunbeams.

Harikeśaḥ, हरिता पीताः केशाः यस्य, one with golden rays.

Savitā, प्राणिनां तत्तद्व्यापारेषु प्रेरकः, one who urges all the beings to get busy with their respective jobs; the morning sun. Also, the impeller Lord, who impels this universe into action.

Purastāt, in front of us; or in the east.

Prasave, आज्ञायां, at his implusion, at his urging.

Gopāḥ, गां पृथिवीं पाति यः सः, one who protects or preserves Earth.

Bhuvanāni, लोकान् प्राणिनो वा, the world; or the beings.

59. **Vimānaḥ,** विविधं मिमीते, one who moulds or measures different things; moulder of the universe.

Divo madhye, in the middle of the sky.

Rodasī, द्यावापृथिवी, heaven and earth.

Viśvāchiḥ, विश्वव्यापिनीः दिशः, extending in every direction; the regions.

Ghṛtāchiḥ, घृतं अञ्चन्ति याः ताः, rich pastures or grounds.

Antarā pūrvam aparaṁ ca, between the first and the last. सूर्योदयसूर्यास्तयोर्मध्यवर्तिनं, that which lies between the points of sun-rise and sun-set.

Ketum, ज्ञानं, knowledge.

The commentators have interpreted this verse as referring to the sacrificial altar and other implements of sacrifice.

60. **Ukṣā,** सेचनः, वृष्टिद्वारा सेक्ता, showerer; irrigator.

Samudraḥ, समुन्दति क्लेदयति यः सः, drencher.

Suparṇaḥ, शोभनं पर्णं पतनं गमनं यस्य, whose movement is excellent. Also, strong-winged.

Pituḥ pūrvasya yonim, in the abode of his father, the East. Or, in the abode of his erstwhile father, the sky.

Pṛśniḥ, विचित्रवर्णः, of wonderful colour.

Rajasaḥ antau, लोकस्य पर्यन्तौ, both the ends of the universe. लोकत्रयस्य पर्यन्तान्, all the limits of all the three worlds, i.e. heaven, earth and *pātāla,* the hades, or the under world; or the earth, the mid-space and the sky.

61. Repeated from XII.56

62. **Devahūḥ,** देवान् आह्वयति इति देवहूः, one that invokes or calls the enlightened ones, or the Nature's bounties or gods.

Sumnahū, सुम्नं सुखं, that which brings happiness and comforts.

Ā vakṣat, आवहतु, may bring *devas* here.

63. **Vājasya prasave,** वाजः बलं, with the gaining of strength.

Udgrābheṇa, ऊर्ध्वं ग्रहणशक्त्या, with the power of raising up.

Nigrābheṇa, नीचैर्ग्रहणशक्त्या, with the power of pushing down.

Adhā, अथ, thereafter. **Adharān,** नीचैः, under (me).

Akaḥ, करोतु, may do, put, or make.

64. **Udgrābham,** उत्कर्षं, upliftment.

Nigrābham, अपकर्षं, suppression, degrading.

Viṣūcīnān vyasyatām, नानागतीन् कृत्वा विक्षिपन्ताम्, may scatter them hither and thither.

65. **Kramadhvaṁ,** proceed to; move on to. **Nākam,** to the sorrowless world; heaven. **Ukhyam,** अग्निं, sacrificial fire. **Ādhvam,** उपविशत, take your seats; stay.

66. **Dīdyānaḥ,** प्रकाशयन्, illuminating.

67. **Antarikṣam ut āruham,** I have ascended to the mid-space (from the earth).

Svarjyotiḥ, the world of light and bliss.

68. **Svaryantaḥ,** स्वः गच्छन्तः, proceeding to the world of bliss (or of light).

Viśvatodhāram, streaming out in all the directions. Also, that which supports the world.

Yajñam vitenire, span the sacrifice; perform the sacrifice.

69. **Devayatām,** देवान् यष्टुं इच्छतां, of the people desirous of performing sacrifice.

Cakṣurdevānām uta martyānām, vision of the immortals as well as of the mortals.

Bhṛgubhiḥ, परिपक्वविज्ञानैः विपश्चिद्भिः, with highly knowledgeable learned persons. Also, with the fire-producers.

70. Repeated from XII. 2.

71. **Śatam** and **sahasram** in this verse mean innumerable.

72. **Āpṛna,** आपूरय, fill. **Uddṛṁha,** दृढीकुरु, दीपय वा, make firm, or illuminate.

73. **Ājuhvānaḥ,** अभिहूयमानः, being invited or invoked.

Supratīkaḥ, शोभनं मुखं यस्य, beautiful in appearance.

Svaṁ yonim, स्थानं, your place; abode; seat.

74. **Sumatim,** कल्याणमतिं, favour; grace; good-heartedness.

Viśvajanyām, सर्वजनेभ्यो हितां, beneficial to all people.

Kaṇvaḥ, मेधावी, the wise one.

Prapīnām, प्रकर्षेण पीनां, stout; well-cultivated.

75. **Parame Janman,** परमे जन्मनि, दिवे, in the highest place, the sky. 'द्यौर्वा अस्य परमं जन्म', the sky, verily, is its highest place. (Śatāpatha, IX. 2.3.39).

Avare sadhasthe, in the lower abode; in the mid-space. 'अन्तरिक्षं वा अवरं सधस्थं', the mid-space is its lower abode.

76. **Sūrmyā,** ऐश्वर्येण, with riches and splendour. Also, with the fuel wood. सूर्मी शब्दः काष्ठवाचकः।

Śaśvantaḥ, निरन्तरभाविनः, perpetual; continuous.

77. Repeated from XV. 44.

78. **Cittim,** चिन्तनं, thought; fire of thought.

Juhomi, offer oblations.

Vītihotrā, कामितयज्ञाः, deirous or lovers of sacrifice.

Viśvāhā, सर्वेषु दिनेषु; प्रत्यहं, every day; always.

Adābhyam, अनुपहतं, unobstructed; inviolable.

79. **Samidhaḥ,** समिन्धनाः, प्रदीपकाः, that which fuels. 'प्राणाः वै समिधः प्राणाः ह्येतं समिन्धते', vital breaths are verily the fuel sticks, as they enkindle it (Śatapatha, IX. 2.3.44). According to Dayānanda, the seven metres, *gāyatrī* etc. are seven fuel sticks.

Saptā jihvāḥ, seven tongues. 'काली कराली च मनोजवा च विलोहिता चापि सधूम्रवर्णा। स्फुलिंगिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः।' (Muṇdak Upa. I. 2).

Sapta ṛṣayaḥ, seven seers. Marīci etc. seven *ṛṣis.* According to Dayānanda, Prāṇa, Apāna, Vyāna, Samāna, Udāna, Devadatta and Dhanañjaya, are seven *ṛṣis.*

Sapta dhāma, abodes. Seven metres, gāyatrī etc. 'छन्दांसि वा अस्य सप्त धाम प्रियाणि', the metres are its seven pleasing abodes. (Śatapatha, IX. 2.3.44). According to Dayānanda, जन्म, नाम, स्थान, धर्म, अर्थ, काम, मोक्ष, are seven pleasing abodes.

Sapta hotrāḥ, सप्त होतारः, seven priests. Hotā, Praśāstā, Brāhmaṇācchaṁsī, Potā, Neṣṭā, Agnīdhra and Acchāvāk, are seven priests.

Saptadhā yajanti, worship you with seven types of sacrifices. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaṣī, Atirātra, Āptoryāma, and Vājapeya are the seven types of sacrifices.

Sapta yoniḥ, seven wombs. Seven layers of bricks (चिति) in the altar are seven wombs.

80. In this, and the following six verses names of Marūts are given. These may be considered adjectives also. These are forty nine in number, which, in legend, is the number of Maruts. Translations of these names are self-explanatory.

86. After enumerating the Maruts by name, a prayer is made: just as Maruts, the divine subjects, become followers of Indra, even so may the human subjects (people) become followers of this sacrificer.

87. **Apāṁ stanam,** दुग्धाधारं, the breast from which waters come.

Prapīnam, large; swelling with milk.

Dhaya, suckle. **Utsam,** spring (of sweet milk).

Sarirasya madhye, in the midst of flood.

Samudriyaṁ sadanam, ocean-abode; your abode that is ocean. Or, the abode that is in ocean.

88. **Ghṛtam,** आज्यं, clarified butter; ghee. Also, घृतं इति उदकनाम, water.

Yoniḥ, उत्पत्तिस्थानं, source of birth; or habitation; abode.

Śritaḥ, अवस्थितः, rests; dwells.

Dhāma, स्थानं, place; station.

Vṛṣabha, वर्षयिता, showerer of blessings.

Vakṣi, वह, carry. **Mādayasva,** rejoice.

89. **Madhumān ūrmiḥ,** रसवान् कल्लोलः, a wave of sweetness (of joy or bliss).

Ut ārat, rose up; sprang up.

Aṁśunā, प्राणेन, with the life or the vital breath. Also, किरणसमूहेन, with the beams of rays.

Amṛtatvam ānaṭ, अमृत भावं प्राप्नोति, turns it into *amṛta*, the nectar.

Amṛtasya nābhiḥ, ghee is the navel of immortality. Those who consume ghee properly, live long. But, घृतं means जलं also. Water is also a source of life if used judiciously.

Jihvā devānām, देवानां दिव्यगुणसम्पन्नानां जनानां जिह्वायां वर्तमानः, which goes to the tongues of the godly persons.

90. **Prabravāma,** स्तुमः, praise; sing praises of.

Namobhiḥ, with reverence. Also, अन्नैः, with foods.

Catuḥ śṛngaḥ gauraḥ, a four-horned *gaura,* (wild buffalo; Bos Gaurus), a symbol of extra-ordinary strength. Four horns, four vedas (Dayā.); four priests (Mahīdhara).

Avamīt, उद्गिरति, vomits. Also, emitted; ejected.

91. The sacrifice is symbolized as a bull *(vṛṣabhaḥ).* महो देवो मर्त्यान् आविवेश, has been interpreted differently. To some it is the sacrifice; to others it is Brahma; to others it is Āditya; to others it is the Śabda, the word.

According to Yāska : चत्वारि शृंगेति वेदा वा एत उक्तास्त्रयोऽस्य पादा इति सवनानि त्रीणि, द्वे शीर्षे प्रायणीयोदयनीये, सप्तहस्तासः सप्त छन्दांसि, त्रिधा बद्धस्त्रेधा बद्धो मन्त्रब्राह्मणकल्पैर्वृषभो रोरवीति। रोरवणमस्य सवनक्रमेण ऋग्भिर्यजुर्भि सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्ति। महो देव इत्येष हि महान् देवो यद्यज्ञो मर्त्यां आविवेशेत्येष हि मनुष्यानाविशति यजनाय, (Nir. XIII. 7); this great deity is the sacrifice; its four horns are the four vedas; three feet are the three *savans,* i.e. pressing out of Soma; two heads are the *prāyaṇīya,* and *udayanīya*; hands are the seven metres; three bindings are those of the *mantras, brāhmaṇa granthas* and *kalpa sutras;* its bellowing is the adoration with the Ṛks, worshipping with the Yajuḥs and praising with the Sāmans.

The grammarian Patañjali has interpreted it differently; the great deity is the word; four horns are *nāma* (nouns), *ākhyāta* (verbs), *upasarga* (prefixes), and *nipāta* (participles); feet are *bhūta* (past); *bhaviṣyat* (future) and *vartamāna* (present) tenses; two heads are *nitya* (agent) and *kārya* (object); seven hands are the seven cases; three bindings are at the breasts, throat and head; its bellowing is the making of sound.

There are several other interpretations also.

This is a strange imagination of an abnormal animal to attract the attention of the reader.

92. **Paṇibhiḥ,** व्यवहारज्ञैः स्तावकैः, praisers well-versed in

procedures or etiquette. Paṇis were a sort of traders, most probably the Phoenicians. The word *vaṇik* is derived from *paṇi.*

Gavi, in the cow; or in the earth.

Tridhā, in three shapes : milk, curd and butter.

Evil-intentioned *paṇis* had for their selfish ends polluted the healthy environments of the sky, mid-space and the earth, and Indra, Sūrya and Vena (Vāyu or Agni) restored to them their health giving power, i.e. *ghṛtam.*

93. **Arṣanti,** निःसरन्ति, flow out.

Hṛdyāt samudrāt, from the ocean that lies in the heart.

Śatavrajāḥ, running in hundreds of channels.

Ripuṇā nāvacakṣe, unnoticed by the foes.

Hiranyayaḥ vetasaḥ, the golden reed; celestial fire.

94. **Sarito na dhenā,** वाचः नद्यः इव, words like rivers. धेना इति वाङ्नामसु पठितम्।

Antarhṛdā manasā pūyamānāḥ, being purified with the mind and the innermost heart.

Kṣipanoḥ, from a hunter. क्षिपति हिनस्ति इति क्षिपणुः व्याधः, one that kills or injures is *kṣipaṇuḥ.*

Mṛgāḥ, wild animals. **Īṣamāṇāḥ,** पलायमानाः, running away.

95. **Ghṛtasya dhārāḥ patanti,** the streams of ghee fall.

Prādhvane, विषम प्रदेशे, on uneven land; on the rapids.

Sindhoḥ vātapramiyaḥ iva, like the waves of a river; swift as the wind along a river.

Śūghanāsaḥ, शीघ्रगमना:, fast running.

Aruṣo na vājī, like a courser in good temper.

Kāṣṭhāḥ bhindan, bursting through the fences; or, running to the ends of the regions.

Yahvāḥ, great; large; huge.

96. **Samaneva yoṣāḥ,** like women at a fair or festival; like women of one mind.

Kalyāṇyaḥ smayamānāsaḥ, beautiful to look at and smiling.

Nasanta, reach (the fuel).

97. **Kanyāḥ iva vahatum etavāḥ,** like maidens going to a bridal feast. Or, maidens going to their husbands.

Añji añjānā, कमनीयं रूपं ज्ञापयन्त्य:, showing off their beautiful appearance or decorations.

98. **Abhyarṣata suṣṭutim,** come to listen to our this praise (prayer).

Ājim, यज्ञं, sacrifice; संग्रामं, battle; आज्यं, ghee; गव्यमाजिं, cow's ghee.

Imaṁ yajñaṁ nayata devatā no, O divinities take our this sacrifice there (in the yonder world, where we may enjoy its rewards).

99. **Dhāman,** धाम्नि, in your abode; under your shelter.

Viśvam bhuvanam adhi śritam, all the beings have found a shelter.

Samudre, hṛdi, āyuṣi antaḥ, in the ocean, in the heart, through out the life.

Apām anīke, उदकानां संघाते, on the surface of waters. Or, in the collision of waters (in the form of electricity).

Samithe, संग्रामे, in the battle.

Ābhṛtaḥ, स्थापितः, is placed; is established.

CHAPTER XVIII

In the seventeenth chapter formulas for ascending the altar etc. (चित्यारोहणादि मन्त्राः) were given. This eighteenth chapter contains mantras of the Vasordhārā ceremony, which means 'a shower of wealth'. The sacrificer pours four hundred and one oblations of ghee from a large ladle, while the Adhvaryu priest recites the mantras, which are to gain for the sacrificer all the temporal and spiritual blessings indicated therein.

In the first twenty-seven *kaṇḍikās* a prayer has been made for obtaining physical, material, mental and spiritual happiness and bliss through the sacrifice. Translations of these *kaṇḍikās* are mostly self-explanatory. Prayer has been made for fulfilment of two desires at a time, i.e. in pairs, such as वाजश्च मे प्रसवश्च मे, etc. . . 'Let a pair of two desires be joined with a conjuction च (*ca*, meaing 'and') just as a pair of a homeless lad and a maiden is joined for bliss.' (Mahīdhara).

1. **Śravaḥ,** knowledge acquired, **Śrutiḥ,** knowledge inspired.

Jyotiḥ, light. **Svaḥ,** bliss; light that brings bliss.

Me yajñena kalpantām, अनेन यज्ञेन क्लृप्तानि भवन्तु, यज्ञो अस्मभ्यं एतेषां दाता भवतु, may be secured to me through sacrifice; may the sacrifice be granter of these things to us.

2. **Dakṣaḥ,** skill. ज्ञानेन्द्रियकौशलं, power of sense-organs.

Balam, कर्मेन्द्रिय कौशलं, strength of the organs of action, i.e. arms, legs, speech, and the reproductive organ.

3. **Parūṁṣi,** joints. **Śarīrāṇi,** extremities, fingers and toes.

Jarā, old age. **Āyuḥ,** my long life.

4. **Amaḥ,** न मीयते यत् तत् अमः, indomitablility.

Ambhaḥ, power; impetuousness; fruitfulness.

Jemā, जयसामर्थ्यं, capacity to win.

Varimā, largeness of progeny. **Prathimā,** largeness of assets.

5. **Jagat,** wealth that moves, cattle.

Viśvam, entirety; all round excellence.

Mahaḥ, greatness; brilliance.

6. **Sūṣāḥ,** good mornings. **Sudinam,** good day.

7. **Sūḥ,** control over family. **Prasūḥ,** power to beget.

8. **Vasīyaḥ,** comfortable housing.

9. **Sagdhiḥ,** सहभोजनं, feast with friends. **Sapītiḥ,** drinking with friends.

Audbhidyam, अन्यान् भित्त्वा उपरि स्थानं, pre-eminence; conquest.

10. **Akṣitam,** क्षयहीन: धान्यसंग्रह:, unexhausting stock of food-grains.

Akṣut, क्षुत् क्षुधा तस्या: अभाव:, freedom from hunger.

12. Names of various types of grains and beans.

13. Names of several minerals.

14. **Vittam,** wealth obtained. **Vittiḥ,** wealth which is likely to be obtained; income.

Bhūtam, offsprings. **Bhūtiḥ,** plentiful wealth.

15. **Vasatiḥ,** accommodation; dwelling.

Emaḥ, aim. **Ityā,** ends.

Yatiḥ, approach.

16. In this and the following two verses oblations are offered to various deities, each joined with Indra. These mantras are called Ardhendra, half of which is Indra, and the other half is the other deity.

18. **Samāḥ,** deity.

19. This verse and the next contains the names of *grahas*, or Soma-cups, the pots in which Soma is poured, or offered.

21. In this verse, implements for crushing and pressing, straining, storing and pouring etc. of Soma are mentioned.

22 and 23 are in the context of Yajñakratu Homa.

24. In this verse the offerings are made with uneven numbers.

25. Multiplications of four are given in this verse, which is said to be the offerings with even numbers.

26 and 27 enumerate the cows and bul s of various age-groups and of various types.

28. According to Mahīdhara, names of ı ıonths of the year have been mentioned in this verse in a fanciful w ıy. Vāja, is Caitra; Prasava is Vaiśākha; Apija is Jyeṣṭha; Kratu is Āṣāḍha; Vasu is Śrāvaṇa; Aharpati is Bhādrapada; Mugdha is Āśvina; Vainaṁśina is Karttika; Āntyāyana is Margaśīrṣa; Bha ıvana is Pauṣa; Bhuvanapati is Māgha; Adhipati is Phālguna. Prajāpati is the lord of the months. Such an interpretation seems to be far-fetched.

Yamanaḥ, controller.

29. This verse contains Kalpa offerings or the success libations. Repeated with some additions from IX. 21. With this, Vasordhārā mantras come to an end. Now seven verses of Vājaprasavīya offerings (*āhutis*), i.e. strength-quickening libations.

30. Repeated from IX. 5.

31. **Marutaḥ,** *maruts* are a special group of deities, 49 in number. Also, cloud-bearing winds.

Ūtiḥ, protection; help. **Avasā,** with protection.

Vājaḥ, power. Also, food.

32. **Sapta pradiśaḥ,** seven regions. Mahīdhara suggests that *pra* indicates the three worlds (लोकत्रयं), i.e. *pṛthivī, antariksa* and *dyauḥ,* and four regions, East, South, West and North.

Parāvataḥ, even beyond those. Mahīdhara interprets it as distant ones and explains that *mahaḥ, janaḥ, tapaḥ* and *satyam* are the four distant worlds beyond the three worlds.

Dhanasātau, in the process of obtaining wealth; or, in the distribution of wealth.

33. **Prasuvāti,** प्रापयति, procures. Also, प्रेरयतु, may urge us to donate.

Kalpayāti, समर्थयति, enables.

Āśāḥ, दिशः, regions. **Viśvāḥ,** सर्वाः, all.

35. **Payasā,** दुग्धेन, with the milk; रसेन वा, with the sap.

Saṁ sṛjāmi, संयोजयामि, I unite.

Vājam, बलं, strength. According to the commentators, and Dayānanda, अन्नं food.

36. **Payaḥ,** दुग्धं, रसं, जलं वा, milk, sap or water.

37. **Prasave,** प्रेरणे, at the impulsion of; being urged by.

Aśvinor bāhubhyām pūṣṇo hastābhyām, (in comparison I am a very weak person, so) with the arms of mighty Aśvins and with the hands of powerful Pūsan, I sprinkle you etc.

Sarasvatyai vācho, सरस्वत्याः वाचा, with the auspicious utterances of the sacred texts.

Yantuḥ yantreṇa, प्रजापतेः नियमेन, with the ritual prescribed under law.

38. With this and the next five verses twelve Rāṣṭrabhṛt oblations (sustainers of Kingdom) of ghee are offered. Offerings

are made in pairs, first to Gandharva, a male deity and second to Apsaras, female deities.

Gandharvaḥ, गां पृथिवीं धारयति यः सः, one who supports or sustains the earth.

In legend, *gandharvas* are male deities, patrons of fine arts, painting, singing and dancing etc. *Apsaras* are their female counterparts. Each *gandharva* has got more than one *apsaras.* In these six verses, six *gandharvas* and their several *apasaras* have been mentioned and offerings made to them. Offerings to gandharvas are made with the word *vāṭ* (वाट्) and to *apasaras* with the word *svāhā* (स्वाहा).

Ṛtāṣāṭ, ऋतं सत्यं सहते इति ऋताषाट्, sustainer of eternal law.

Ṛtadhāmā, dwelling in eternal law.

Oṣadhayaḥ, plants and herbs.

Brahma, intellect; by implication, intelletuals.

Kṣatram, heroism; by implication, noble warriors.

Mudaḥ, मोदन्ते जनाः याभिः ताः, with whom people are pleased or delighted. 'ओषधयो वै मुद ओषधीभिर्हीदꣳ सर्वं मोदते', plants and herbs are *mudas* (delighters); all (people) are delighted with plants. (Śatapatha, IX. 4.1.7).

38. **Saṁhitaḥ,** संदधाति अहोरात्रे इति संहितः, one that joins the day with the night.

Viśvasāmā, विश्वं सर्वं समं करोति यः, harmonizer of all. Also, wearing the form of all *sāmans.*

Āyuvaḥ, fast-moving. Also, संयोजकाः, combiners, or याः मिश्रीभवन्ति ताः, that are mixed together.

40. **Susumnaḥ,** शोभनं सुम्नं सुखं यस्मात् सः, the bliss-bestower.

Sūryaraśmiḥ, सूर्यस्य एव रश्मयो यस्य, whose rays are those of the sun (not his own).

Bhekurayaḥ, भा: कुर्वन्ति या: ता:, those, that produce glow.

41. **Iṣiraḥ,** from √इषु गतौ, to move; quick-moving.

Viśvavyacāḥ, सर्वतोगमन:, going everywhere; all-pervading.

Ūrjaḥ, energies.

42. **Bhujyuḥ,** भुज्यन्ते सुखानि यस्मात्, provider of enjoyments. The sacrifice is *bhujyuḥ.*

Suparṇa, spreading its wings all over. Also, one of beautiful wings, i.e. having attractive paraphernalia,

Stāvāḥ, स्तूयते याभि: ता:, charities. 'दक्षिणाभिर्हि यज्ञ: स्तूयतेऽथो यो वै कश्चन दक्षिणां ददाति स्तूयत एव स:', a sacrifice is praised for its charities; and one, who gives charities is also praised. (Śatapatha, IX. 4.1.11).

43. **Eṣṭayaḥ,** इष्यते कांक्ष्यते अभीष्टं याभि: ता: एष्टय:, with which the desired things are wished for; prayer for desired things.

44. **Upari gṛhāḥ,** whose abodes are above, i.e. in the yonder world.

Mahi śarma, महत् सुखं, great happiness. Also, विशालं गृहं, a very big house; a palace.

Atra, इह लोके, in this world.

45. **Samudraḥ,** समुद्द्रवन्ति आपः यस्मिन् सः समुद्रः, to which the waters go and are held therein; the ocean; the ocean in the sky.

Nabhasvān, नभः इति उदकनाम; (Nigh. I. 12). *Nabha* means water; full of water vapour.

Ārdradānuḥ, आर्द्रं वृष्ट्यवश्यायादिकं ददाति यः सः, one that gives moisture in the form of rain, dew etc.

Abhi mā vāhi, blow favourably towards me.

Śambhūḥ, bestower of bliss in this world.

Mayobhūḥ, bestower of bliss in the yonder world.

Avasyūḥ, अवं रक्षणं तत् सीव्यति यः सः अवस्यूः, provider of protection.

Duvasvān, दुवः अन्नं विद्यते यस्य स दुवस्वान्, having plenty of food.

46 and 47 Repeated from XIII. 22 and 23.

48. Bestow lustre on the Brāhmaṇas (intellectuals) in our society, on the Kṣatriyas (warrior-administrators), on the Vaiśyas (entrepreneurs) and the Śūdras (labourers). Śūdras are not to be lustreless, not to be deprecated.

49. **Brahmaṇā vandamānaḥ,** praising you with hymns of the Vedas.

Aheḍamānaḥ, not hostile (towards us).

Uruśaṁsa, बहुप्रशंसित, praised by multitude

Mā pramoṣiḥ, मा चोरय, do not steal or take away.

50. **Svarṇa,** स्वः न, like *svaḥ. Svaḥ* is light, bliss and heaven. The Āditya, sun is called *svarṇa,* as it is like light, bestows joy, and dwells in the heaven.

Svarṇa, is also gold.

51. **Śavasā,** बलेन, with strength.

Vayasā, with vigour; धूमेन, with smoke; अन्नेन, with food.

Bradhnasya, आदित्यस्य, of the sun. Also, of the brightness.

Viṣṭapam, लोकं, स्थानं, abode; the world.

Nākam, the place of no sorrow. **Svaḥ,** the world of bliss.

52. **Pakṣau,** two wings.

Patatriṇau, उत्पतनशीलौ, capable of flying high.

Apahaṁsi, दूरे प्रक्षिपसि, you throw far away.

Patem, उत्पतेम, may fly up to; reach.

Sukṛtāṁ lokam, पुण्यकृतां लोकं, to the world of virtuous people.

Prathamjāḥ, first born.

53. **Induḥ,** from √इदि परमैश्वर्ये, to be in abundant luxury. Also, bestower of bliss.

Śyenaḥ, शंसनीयगतिः, whose movements or actions are praiseworthy. Also, श्येनवत् पराक्रमी, aggressive like a hawk.

Ṛtāvā, protector of right, or of sacrifice.

Hiraṇyapakṣaḥ, हिरण्यं सुवर्णं, तन्निर्मितौ पक्षौ यस्य, one with golden wings.

Śakunaḥ, शक्तिमान्, powerful. **Bhuraṇyuḥ,** nourisher.

Mā mā hiṁsīḥ, मां मा हिंसीः, do not injure me.

54. **Mūrdhā,** शिरःस्थानीयः, head as if.

Ūrk, रसः, सारः, sap; substance; energy.

Viśvāyuḥ, सर्वेषां प्राणिनां आयुः, life of all beings.

Pathe, मार्गाय, to you, O our path. The way that leads to heaven or to bliss.

55. **Adhi mūrdhan,** मूर्ध्नः अधि उपरि, on the head.

Śritaḥ, आश्रितः, sheltered.

Apsu āyuḥ, (your life is) in the waters.

Vṛṣṭyā ava, save us with rains.

A prayer has been made to the fire for rains. From the sacrificial fire clouds are formed; from clouds comes the rain.

56. **Bhṛgubhiḥ,** दीप्यमानैः, by the shining, brilliant. परिपक्वविज्ञानैः, by the perfectly learned.

Yajñaḥ iṣṭaḥ, the sacrifice has been performed.

Draviṇa iha āgameḥ, O riches (wealth), may you come here.

57. **Svagā,** स्वयं गमनशीलं, moving by itself; spontaneous.

Haviḥ, offering; homage; oblation.

58. **Ākūtāt**, आकूतो नाम प्राङ्मनसः प्रवृत्तेः आत्मनः धर्मः मनःप्रवृत्ति हेतुः, *ākūta* is the intent of the soul preceding the action of mind; intention.

Hṛdaḥ; from the heart; from the intellect.

Manasaḥ, from the mind.

Cakṣuṣaḥ, from the eye; by implication, from any of the sense-organs, eye etc. 'The action of the creator Lord' is to be added to the text to make the meaning complete.

59. There are three variations of the text with the word सधस्थ, सधस्थं and सधस्थाः (the last one in the Atharva veda, VI. 123. I).

Sadhastha, O place of sacrifice. Also, O sacrificer.

Śevadhim, सुखनिधिं, treasure of happiness.

Anvāgantā, अनु आगन्ता, coming just after you; following you.

Yajñapatiḥ, यजमानः, the sacrificer.

Jānīta, recognize (him).

Parame vyoman, उत्कृष्टे व्योम्नि, in the celestial region; in heaven.

60. **Vida rūpam asva**, take note of his face or form; know his shape, so that you may recognize him.

Āviḥ kṛṇavātha, प्रकटीकुरुत, disclose it; grant it (to him).

Iṣṭāpūrte, श्रौतस्मार्तकर्मफले, reward for the deeds prescribed by the Śruti and by the Smṛtis.

Devayānaiḥ pathibhiḥ, by the godly paths; paths along which godly people travel.

61 and 62. Repeated from XV. 54-55.

63. **Prastareṇa,** स्रुगाधारभूतेन दर्भमुष्टिना, with the bunch of grass on which spoon is placed. This grass is placed upon the *kuśā* grass covering the altar.

Paridhinā, with the fencing woods. Three sticks about half a metre in length.

Srucā, with the spoon, used for pouring ghee in the sacrificial fire.

Vediḥ,, altar. **Darbha,** *kuśā* grass.

64. **Parādānam,** charity given to other poor or disabled persons.

Dattam, gifts given to close relations, wife, son, daughter, son-in-law etc.

Pūrtam, money spent for public good, such as construction of wells, charitable guest houses, feeding the poor, planting the trees etc.

Dakṣinā, fees for priests.

Vaiśvakarmaṇaḥ agniḥ, विश्वकर्मा एव अग्निः, Agni, that is Viśvakarmā Himself.

65. **Anapetāḥ,** अनुपक्षीणाः, never-exhausting.

66. **Āsan,** आस्ये, मुखे, in the mouth.

Gharmaḥ, from √घृ क्षरणदीप्त्योः, to trickle or to shine; the cloud or the sun.

Arkaḥ, अर्चनीयः पूज्यः, deserving worship.

Tridhātuḥ, त्रयो धातवो ऋग्यजुःसामलक्षणा यस्य, having three elements of Ṛk, Yajuḥ and Sāma.

Rajaso vimānaḥ, रजः उदकं, तस्य निर्मातरा, producer of water. विमिमीते इति विमानः, one that makes is called *vimānaḥ*.

67. **Pāñcajanyāḥ**, पञ्चजनेभ्यः हिताः, beneficial for the five categories of men.

Jīvātave, चिरं जीवनाय, for a long life.

Suva, प्रसुव, प्रेरय, urge us; guide us; lead us.

I have studied Ṛk, Yajuḥ and Sāma Veda.

68. **Vārtrahatyāya**, वृत्रस्य हनने समर्थं यत् तस्मै, for the strength with which Vṛtra (the nescience) could be destroyed.

Śavase, बलाय, for the vigour or strength.

Pṛtanāṣāhyāya, पृतना शत्रुसेना सह्यते अभिभूयते येन तस्मै, for the might with which the enemy forces can be defeated.

Tvā āvartayāmasi, we make you turn to us; we call you to come to us.

69. **Sahadānum**, सहो बलं ददाति यः तम्, to one who arouses our strength, i.e. the enemy.

Kṣiyantam, आगच्छन्तं, coming close or coming forward.

Kuṇārum, क्वणति दुर्वचो वदति यः तं, to one, who shouts abuses.

Piyārum, to one that causes injury; violent.

Ahastam, having disarmed him. **Apādam**, making him footless, i.e. giving him no chance to run away.

Tavasā, बलेन, by force.

70. Repeated from VIII. 44.

71. **Mṛgaḥ**, मृत्युं गमयति यः, one that sends to death, सिंहः व्याघ्रो वा, a lion or a tiger. Also, मृत्युं गच्छति यः, one that goes to death, a deer or any small animal in general.

Na, इव, like.

Kucaraḥ, कुत्सितं चरति यः, one that behaves badly.

Giriṣṭhāḥ, living in mountainous terrain.

Parāvataḥ parasyāḥ, दूरतरात् देशात्, from far far away.

Sṛkam, सरणशीलं, sharp-cutting.

Saṁśaya, having whetted or sharpened.

Pavim, वज्रं, thunderbolt. **Nudasva**, drive away.

Tāḍhi, ताडय, hit them; kill.

Mṛdhaḥ, संग्रामेभ्यः, from battles.

72. **Suṣṭutiḥ**, शोभनाः स्तुतीः, fine praises.

73. **Pṛṣṭaḥ**, sought by the seekers.

Sahasā, with vigour. **Riṣaḥ**, वधात्, from killing.

74. **Kāmam,** अभिलाषं, things that we desire.

Aśyāma, प्राप्नुयाम, may we obtain.

Ūtiḥ, protections. ऊतिभिः, with your protection.

Rayivaḥ, धनवन्, O rich one! **Vājam,** अन्नं, food.

Dyumnam, सुखं, happiness.

75. **Uttānahastāḥ,** अबद्धमुष्टिकाः, open-handed; liberal.

Rarimā, ददिम, have given to you.

Namasā, प्रणिपातेन, with reverence; humbly.

Asredhatā, from √स्रिध गतौ, to move; unmoving; अनन्यगतेन, faithful only to you.

Manmanā, विजानाति येन, with which proper knowledge is gained. Or, देवमहिमानं जानाति येन, with which the might of deities is realized.

76. **Dhāmacchad,** धामानि छादयति यः सः, छादनं न्यूनानां पूरणं अतिरिक्तानां समीकरणम्, one who levels the places; levelling means filling the pits and cutting the ridges.

Brahmā, Lord of knowledge.

Bṛhaspati, the Lord Supreme.

Viśve devāḥ, all the bounties of Nature.

Subhe, शुभे स्थाने, in auspicious environments.

77. Repeated from XIII. 52.

CHAPTER XIX

According to the ritualists, the Chapters XIX-XXI contain formulas for the Sautrāmaṇī yajña. This sacrifice is prescribed for a king, who has been dethroned to procure his restoration; as a means of obtaining general eminence; for a Kṣatriya to assure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly of the offering to the Aśvins, Sarasvatī and Indra, of *surā*, a fermented drink made with *śaṣpa* (young grass), *tokman* (green barley), *lājā* (parched grain) and *māsara* (a mixture of rice and *śyāmāka* i.e. millet, boiled in water). The name of the sacrifice is derived from Sutrāmā (Indra, the great protector).

1. This verse refers to Soma. In legend, Soma is a particular plant, which was cut, crushed, pressed and the juice was strained. This juice had an exhilarating or gladdening effect more or less like that of marijuānā. This was drunk at sacrifices. Now Soma plant or creeper is extinct ; at least no one recognizes it.

Dayānanda has interpreted Soma as a physician. Mahīdhara interprets this verse as if it is addressed to *surā*, the wine. There is not a word in the text to suggest *surā*.

Tīvrām, तीक्ष्णां, pungent; strong.

Soma, juice of Soma plant; curative extract.

Aśvibhyām, the twin-healers. In legend, they are the physicians of gods, who have effected many a marvellous cure. They are always mentioned as a pair. We can interpret them as physicians and surgeons.

Sarasvatī, deity of learning and arts. In Yajurveda, she is mentioned as a doctress also.

Sutrāmṇe, to the good protector.

2. **Pari ṣiñcata,** serve, distribute.

Sutam, which has been pressed out.

Adribhiḥ, ग्रावभिः, with pressing stones.

Mahīdhara has brought *surā* in this verse from nowhere.

Dadhanvān, धारितवान्, has placed; has deposited.

Naryaḥ, नरेभ्यो हितः, benefactor of men.

3. **Pūtaḥ,** clarified, strained; filtered.

Pavitreṇa, with the strainer.

Pratyaṅ, forward. **Prāṅ,** backward.

Yujyaḥ, suitable; fitting.

Vāyoḥ pavitreṇa, strainer of air; pneumatic filter.

4. **Sūryasya duhitā,** daughter of the Sun, the Dawn. श्रद्धा वै सूर्यस्य दुहिता, *Śraddhā,* Faith. (Uvaṭa).

Vāreṇa, with the sieve; वारयति दोषान् यत् ।

Śaśvatā, सनातनेन, with the eternal.

Tanā, विस्तृतेन, with the vast; large.

5. **Surayā,** with sura, wine; with invigorating fluid.

Pavate, पवित्रीकरोति, purifies. Also, जनयति, produces.

Brahma, intellectual power. **Kṣatram,** power of fighting. **Tejaḥ,** कान्तिः, lustre; radiance.

Indriyam, faculties of sense-organs.

Śukreṇa, शुद्धेन, with the sparkling (drinks).

Deva, O Lord. **Devatāḥ,** the enlightened ones.

Rasena, रसेन युक्तं, delicious.

6. Repeated from X. 32.

7. In this verse Surā and Soma, both are mentioned.

Nānā, पृथक्-पृथक्, separate.

Sadaḥ, स्थानं, place.

Mā saṁ sṛkṣāthām, let you two not mix together. Perhaps drinking *surā* and *soma* at a time or by the same person was discouraged.

Surā, wine, liquor. सोमवल्ल्यादि लता, Soma creeper or the like. (Dayānanda).

Śuṣmiṇī, शुष्मं बलं अस्या अस्ति, सा, one that has got strength; strong; invigorating.

Somaḥ, शान्तः, calm; tranquilizer.

Svāṁ yonim, your own place; abode. कारणं, your own origin or principle. (Dayā.).

8. The Soma is addressed to in this verse.

Upayāmagṛhīto' si, you have been taken on a base, i.e. you have been taken in a cup, called Antaryāma. This cup of Soma juice is drawn in the morning. This expression occurs at many places in the Yajurveda. (Griffith).

Āśvinaṁ tejaḥ, brilliance of the sun and the moon. Dayānanda interprets *aśvins* as a pair of the sun and the moon. Also, brilliance of the two healers.

Sārasvataṁ vīryam, manly vigour of Sarasvatī. (Mahīdhara). Manly vigour will be inappropriate in a female. It will be better to translate it as manly vigour of Sarasvān, a deity of knowledge, or a knowledgeable person. Dayānanda interprets it as 'the might of Vedic speech'. Also, वीर्यं सामर्थ्यं, capability.

Aindram balam, might of the resplendent Lord.

Tejaḥ, **vīryam** and **balam** have been made to correspond with *moda*, *ānanda* and *mahas*.

9. **Manyuḥ**, मानसं प्रज्वलनं कोपः, anger; wrath; enthusiasm.

Sahaḥ, पराभवकारि बलं, conquering power.

10. **Viṣūcikā**, व्याध्यधिष्ठात्री देवता, a deity presiding over infectious diseases. Also, a certain disease; cholera.

Imaṃ aṁhasaḥ pātu, may protect this man (the sacrificer) from harm, or from sin, or from sickness.

11. **Ahatau pitarau mayā**, my parents have not been killed by me. यो हि प्रत्युपकर्तुमसमर्थः तेनैव मातापितरौ हिंसितौ भवतः, by him are the parents killed or injured who is unabale to reciprocate the good done by the parents to their children.

Saṁpṛcaḥ, संयोजकाः, uniters.

Vipṛcaḥ, वियोजकाः, separators.

12. **Vācā**, वेदवाण्या, with the sacred speech of the Vedas. Or, with a soothing speech.

Indriyāṇi, इन्द्रियाणां सामर्थ्यं, strength of the sense-organs.

13. Ingredients for preparing liquor are mentioned in this and the following three verses and are symbolized for praiseworthy things, such as grass-shoots are the symbols of Dīkṣā, consecration and so on.

Śaṣpa, fresh grass shoots. Also, germinated wheat. **Tokma,** germinated corn. Also, germinated barley.

Lājāḥ, parched grain (paddy, corn etc.).

Somasya krayasya, acquisition of mental happiness. Or, purchase of Soma plants.

Madhu somāṁśavaḥ, honey is the symbol of *soma* (spiritual bliss) drops.

14. **Nagnahuḥ,** सर्जत्वक्, त्रिफला, शुण्ठी, पुनर्नवा, चतुर्जातक, पिप्पली, गजपिप्पली, वंशावका, बृहच्छत्रा, चित्रकेन्द्र, वारुणी, अश्वगन्धा, धान्यक, जीरकद्वय, हरिद्राद्वय, विरूढयव व्रीहयः एकीकृताः नग्नहुः, these condiments and medicinal herbs mixed together with germinated wheat and barley are called *nagnahuḥ.*

Māsaram, शष्प, तोक्म, लाज, नग्नहून् व्रीहिश्यामाकयोश्चरू बहुजले पक्त्वा शष्पादि चतुर्णां चूर्णैः संसृज्य स्थापयेत्। एतत् द्वयं चूर्णाचामरूपं मासरम्, fresh grass shoots, germinated grain, parched grain alongwith *nagnahuḥ* are to be boiled in sufficient water and a concoction to be made; then powdered wheat and *śyāmāka* are to be mixed; this mixture is called *māsaram.* Kept for some time to ferment, it turns into liquor.

Upasad, अतिथिः, guest (Dayā.). Also, services; or sieges (seats) for guests.

Mahāvīrasya, of a great and brave person. (Dayā.). Also, of the cauldron.

15. **Parisrut,** परितः सर्वतः स्रवति यत्, that which flows out from all sides; milk. Also, a kind of beer, prepared from herbs concocted and fermented.

Indra, the aspirant, who seeks realization of the Supreme.

16. **Āsandī,** मञ्चिका, stool; wooden chair.

Rājāsandī, king's throne.

Surādhānī kumbhī, a pitcher in which liquor is kept.

Antaraḥ, the mid-space. Also, interval between the two altars.

Kārotaraḥ, सुरापावनचालनी, filtering cloth (for straining liquor).

17. **Saṁ āpyate,** प्राप्यते, is obtained. Or, is indicated; is understood.

Indriyam, that of Indra; of the resplendent Lord. Also, वीर्यं, manly vigour.

Yūpaḥ, a stake, to which a victim is fastened.

Praṇītaḥ, is built; is carried forward; is meant or indicated.

18. **Havirdhānam,** the store, where sacrificial supplies are kept.

Āgnīdhram, the place where sacrifical fire is kindled; sacrificial fire-place.

Sadaḥ, seat. **Gārhapatyaḥ,** householder's fire.

Patnīśālam, wife's mansion.

19. **Praiṣebhiḥ,** by being obedient. Also, by orders, the liturgical directions given by a superior priest to his assistants.

Āpriḥ, a class of propitiatory hymns, addressed to Agni in various forms and titles.

Prayāja, fore-offerings. Offerings of ghee offered before the chief sacrifice.

Anuyāja, after-offerings, offered after the chief sacrifice.

Vaṣaṭ kāraiḥ, saying *vaṣaṭ* when offering sacrifical oblations.

Āhuti, a sacrificial oblation, offered with the words *svāhā* or *vaṣaṭ* or *veṭ*.

The commentators suggest that by implication it must be rendered like this : प्रयाजैः प्रयाजान्, अनुयाजैः अनुयाजान् वषट्कारैः वषट्कारान् आहुतिभिः आहुतीः।

Dayānanda interprets the verse as under :

By ordering one gets servants, by pleasing actions one gets pleasing attendants, by good implements of sacrifice one gets favourable materials of sacrifice and by performance of sacrifice one get oblations.

20. **Puroḍāśa,** a mass of ground rice made into a rice cake, something like *iḍlī* of South India. Also, any oblation offered in sacrificial fire.

According to the commentators, this verse is to be interpreted as पुरोडाशैः पुरोडाशान्, हविर्भिः हवींषि, छन्दोभिः छन्दांसि, सामिधेनीभिः सामिधेनीः, याज्याभिर्याज्याः, वषट्कारैः वषट्कारान्।

Sāmideniḥ, *mantras* with which the sacrificial fire is kindled.

Yājyā, *mantras* recited by the *hotā,* when oblations are poured into the fire.

21. **Āmikṣā,** पयस्या, whey. उष्णे दुग्धे दध्नि क्षिप्ते घनभाग आमिक्षा, शिष्टं वाजिनं, when curd is mixed in boiling milk, the resultant solid part is *āmikṣā* and the rest is called *vājinam.*

Karambhaḥ, gruel. **Parīvāpaḥ,** roasted rice. Also, soured milk. Also, हविष्पंक्तिः, a series of oblations.

22. **Kuvalam,** कोमलं बदरीफलं, jujube fruit.

Parīvāpa, roasted rice. **Upavākāḥ,** यवाः, barley.

23. **Karkandhūni,** small jujube fruit.

Saumyasya, सोमस्य सारस्य, of the curative essence. Also, Soma's pap; चरोः, of an oblation of rice, barley and pulse boiled with butter and milk.

24. **Stotriyaḥ,** a verse of eighty syllables used in certain ceremonies.

Āśrāvaya, Adharyu's call to the Agnīdhara : *'āśrāvaya'* (i.e. bid here).

Pratyāśrāvaḥ, the answer by the Agnīdhara : *'astu śrauṣaṭ'.*

Dhāyyā, a particular type of verse.

Pragātha, a combination of two verses in different metres.

25. **Uktha,** recitation of praise-songs.

Nivid, small invocations.

Praṇavaḥ, ओङ्कारः, the sound 'Om'.

Śastra, a type of praise-song.

26. **Āptam,** प्राप्तं, is obtained.

27. **Vāyavyaiḥ,** वायव्यानि सोमपात्राणि, with wooden cups (for Soma juice).

Satena, वैतसं पात्रं सत इत्युच्यते, with cane-basket.

Droṇakalaśa, big storing vat (for Soma juice).

Kumbhīm, pitcher; small jar.

Ambhṛṇau, पूतभृत् आधवनीयौ, two vessels, called *pūtabhṛt* and *ādhavanīya,* for cleansing and filtering Soma juice.

Sthālī, cooking pot.

29. **Iḍā,** स्तुतिः, praise.

Sūktavākaiḥ, with pleasing utterances.

Śaṁyunā, by calmness. **Patnīsaṁyāja,** pleasing response from wife. Also, oblations for wives of gods.

Saṁsthām, consummation; concluding form of Soma sacrifice. Also, good establishment.

30. **Vratena,** by observing a vow.

Dīkṣā, consecration. **Dakṣiṇā,** expertise; also, priestly guerdon.

Dakṣiṇā śraddhām, दक्षिणया श्रद्धां, by expertise the faith.

Satyam, सत्यं ज्ञानं, अनन्तं ब्रह्म, true knowledge. Or, the eternal Supreme.

31. **Brahmaṇā,** प्रजापतिना, by the Creator. Or, by the learned intellectual persons.

32. **Surāvantam,** one provided with delightful drinks; with intoxicants; with liquor.

Hinvanti, वर्धयन्ति, speed up.

Namobhiḥ, by offerings of devotional bliss. Or, with foods.

Svarkāḥ, शोभनोऽर्कोऽर्चनं मन्त्रा वा येषां ते, those whose worship or verses of praise are good. 'अर्को देवो भवति यदेनमर्चन्ति अर्को मन्त्रो भवति यदेनेनार्चन्ति अर्कमन्नं भवत्यर्चति भूतान्यर्को वृक्षो भवति संवृत: कटुकिम्न:' (Nirukuta, V. 4). Arka may mean God, a hymn, the food, or a tree.

Madema, may we make him (Indra) rejoice.

33. The commentators interpret this verse as addressed to *surā,* while it can easily be interpreted as addressed to Soma.

Soma, a plant with intoxicating and gladdening juice, considered to be having medicinal properties; cure-plant.

Surayā sutasya, brewed with liquor.

Jinva, प्रीणीहि, delight.

34. According to legend, Namuci, the son of Asura, was a friend of Indra. He used to drink Soma and Surā with Indra, and he drank the manly strength of Indra with these drinks. Now Indra became powerless. He explained his misery to the two Aśvins, the physicians of the gods, and Sarasvatī, the divine doctress. They gave him a thunderbolt made with water's foam, with which Indra cut off the head of Namuci.

Namuci, न मुञ्चति इति नमुचि:, a vicious devilish disease; an incurable disease; an addiction.

Āsurāt, असुरपुत्रात्, from the son of Asura (Namuci).

Indriyāya, for recouping the power of sense-organs.

Śukram indum, bright (sparkling) and delightful.

35. **Riptam,** लिप्तं, is clinging here.

Rasinaḥ, रसवतः, of the delightful; juicy.

Sacībhiḥ, कर्मभिः, by his actions.

Śivena manasā, शुद्धेन चित्तेन, with pure and unblemished thought or mind.

Somam, cure-juice; juice of Soma plant.

36. According to the ritualists, here follow the formulas (*mantras*) for oblation and prayer to the Fathers or the Manes of the departed ancestors.

Svadhā, oblation; food. Also, an exclamation like *svāhā*, *vaṣaṭ* and *veṭ* to be pronounced while pouring an oblation in the fire.

Svadhāyibhyaḥ, स्वधां प्रति गमनशीलेभ्यः, to those who are in quest of food.

Namaḥ, reverence; homage. Also, food.

Akṣan, भक्षितवन्तः, have eaten.

Śundhadhvam, शुद्धाः भवत, be cleansed.

37. **Somyāsaḥ,** सोमसम्पादिनः, drinkers of Soma juice (cure-juice).

Vyaśnavai, प्राप्नुयाम्, may obtain (full life span).

38. **Pavase,** purify. **Āsuva,** प्रापय, grant us.

Urjam iṣaṁ ca, vigour and food.

Ducchunām, wicked dogs; evil despicable persons.

39. **Devajanāḥ,** देवाः, enlightened ones. Or, देवानुगामिनो जनाः, godly persons.

Manasā dhiyaḥ, my thoughts along with my mind. Or, my actions along with my thoughts.

40. **Deva dīdyat,** हे दीप्यमान देव, O shining deity; O refulgent Lord.

Śukreṇa pavitreṇa, with a pure and bright strainer.

Kratūn Kratvā, our sacrifices with actions (may you purify).

41. **Pavitram,** पवित्रकारिणी शक्तिः, the purifying power.

Arciṣi, in your bright glow.

Antarā, अन्तः मध्ये, in the middle.

Brahma, knowledge; prayer; Lord Supreme.

42. **Vicarṣaṇiḥ,** द्रष्टा कृताकृतज्ञः, beholder; cognizant of our commissions and ommisions.

Pavamānaḥ, the purifier Lord. Also, Soma juice being filtered through a strainer.

43. **Pavitreṇa savena ca,** with your purifying power and with your impulsion.

Viśvataḥ, सर्वतः, from all sides.

44. According to the commentators, this verse is a *prahvalikā*, an enigma, in which it is not clear to whom it is addressed. They have speculated that it might have been addressed to Surā kumbhī, a wine-jar, and Punatī devī is the cleanser of wine; or, it may be Sautrāmanī speech or Ukhā, the fire-hearth. We have interpreted it in the context of Sarasvatī, the Divine Speech.

Tanvaḥ, शरीरा:, bodies; forms.

Punatī, पावनं कुर्वाणा, purifying; cleansing.

Sadhamādeṣu, सह मदन्ति यत्र, तेषु यज्ञस्थानेषु, where people get together and rejoice; places of sacrifice; Or, any other festive gathering.

45. **Samānāḥ,** तुल्या:, equal; of equal status.

Samanasaḥ, तुल्यमनस्का:, friendly to each other; of accordant thought.

Svadhā namaḥ, shelter and food.

Yama rājye, यमस्य राज्यं यत्र तत्र, in a kingdom where there is rule of law; in a well-regulated state. Also, in the kingdom of Yama, the god of death; in the yonder world.

46. **Jīvāḥ jīveṣu māmakāḥ,** people among living people who favour me, or belonging to me; closely related to me.

Śrīḥ, splendour; wealth and reputation. May they continue to support me.

47. **Sṛtī,** द्वौ मार्गौ, two paths; two ways of life.

Martyānām, for men to follow.

Pitṝṇām, of our elders; of our fathers or manes.

Pitaraṁ ca mātaraṁ ca antarā, भूलोक द्युलोकयोः मध्ये, between the father and the mother, i.e. heaven and earth.

48. **Prajananam**, प्रजोत्पादकं, producer of children.

Daśavīram, bestower of ten brave sons. Or, 'प्राणाः वै दश वीराः प्राणानेव आत्मन् धत्ते', ten vital breaths. (प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकर, देवदत्त, धनञ्जय), are verily the ten heroes; he incorporates them within him. (Śatapatha, XII . 8.1.22). The vital breaths improve health.

Sarvagaṇam, whole of my clan. Also, with all parts of my body. 'अङ्गानि वै सर्वे गणाः', the parts of the body are all the clan.

Sanim, सनति ददाति इति सनिः, granter or bestower of.

Ātmasani, bestower of self or of spirit.

Lokasani, लौकिकं सुखं ददाति यत् तत्, bestower of material wealth. Also, bestower of fame.

Abhayasani, bestower of freedom from fear, i.e. security.

Dhatta, may you all (plural), God and all the bounties of Nature confer. Also, O *pitaraḥ*, elders (or the departed fathers).

49. **Avare, parāsaḥ, madhyamāḥ**, lower, high and the middle (category). Or, dwelling on earth, in the sky and in the mid-space.

Somyāsaḥ, delightful. Also, drinkers of Soma.

Asuṁ ya īyuḥ, those who have obtained life. Also, who have gone to the world of spirits; those who, have been reduced to the vital breaths.

Avṛkāḥ, अवृकस्वभावाः, who are not of a wolf-like nature, i.e. kind hearted. Also, नास्ति वृकः, शत्रुर्येषां ते, अनमित्राः, those who have no enemies.

50. **Navagvāḥ,** नवां गां गच्छन्ति ये ते, those who traverse a new path; explorers.

Āṅgirasaḥ, radiant with knowledge. Also, the descendants of Aṅgiras.

Atharvāṇaḥ, firm on principles. Or, the descendants of Atharvan.

Bhṛgavaḥ, illuminated with knowledge. Or the descendants of Bhṛgu.

51. **Vasiṣṭhāḥ,** ये अतिशयेन धनिनः, those who are very rich. Also, those who have full control over themselves.

Anūhire, अनु ऊहिरे, अनुवहन्ति, प्राप्नुवन्ति, obtain; or arrange.

Somapītham, सोमपानं, Soma drinking feast. Or, devotional congregation.

Yamaḥ, controller of the universe. Also, deity presiding over death.

Uṣannuṣadbhiḥ, कामयमानः कामयमानैः सह, desirous with disiring ones.

Pratikāmam, यथाकामं, as much as he desires.

52. **Pracikitaḥ,** from √कित ज्ञाने, to know, reputed for wisdom; or reputed as wisdom itself.

Rajiṣṭham, ऋजुतमं, most straight or easy.

Neṣi, नयसि, lead (us).

Indo, हे इन्दु, सोम, O bestower of bliss. Also, moon; Soma plant.

Ratnam, रमणीयं यज्ञफलं, enjoyable reward of sacrifice.

Dhīrāḥ, धीमन्तः, ध्यानवन्तः, wise; meditating.

53. **Paridhīn,** enclosures. Or, परिधयो यज्ञोपद्रवकारकाः, those who disturb sacrifices; enemies.

Apórṇu, अपोर्णुहि अपगमय, remove; cast away.

Avātaḥ, नास्ति वातो यस्य, वातादिभ्यः उपद्रवेभ्यः रहितः, free from disturbances such as winds etc. ; undisturbed.

Naḥ maghavā bhavā, भव, be rich for us; grant riches to us.

54. **Dyāvāpṛthivī ātatantha,** you have spread out heaven and earth; you have made heaven and earth firm; you have spread yourself through heaven and earth.

Pitṛbhiḥ saṁvidānaḥ, accordant with the elders or Fathers or manes.

55. **Barhiṣadaḥ,** बर्हिषि दर्भे यज्ञे वा, seated on grass-mats; seated at the sacrifice. Or, seated in the assemblies.

Arvāk, down; here. **Ūtī,** ऊत्या, with protection.

Cakṛmā, we have prepared. **Juṣadhvam,** enjoy them.

Śantamena, with the pleasing; health-giving.

Śaṁ yoḥ, शं योः शामनं रोगाणां, यावनं भयानां, curing the diseases and removing the fears.

Arapaḥ, 'रपो रिप्रमिति पापनामनी भवतः' *rapa* and *ripra* mean sin; अरपः, free from sin, or fault.

56. **Suvidatrān,** कल्याणदानान्, liberal and good donors.

Napātam, न विद्यते पातो यस्मिन्, where there is no fall or failing; sure success.

Viṣṇoḥ vikramaṇam, यज्ञो वै विष्णुः, spreading of sacrifice.

Sutasya pitvaḥ, सोमस्य पानं, drink of gladdening juice, or Soma juice.

57. **Upahūtāḥ pitaraḥ,** the elders or the Fathers have been invited.

Somyāsaḥ, those with sweet or mild temperament. Also, who are fond of Soma.

Śruvantu ādhibruvantu, may they listen to us and talk to us; be acquainted with our problems and guide us.

Nidhiṣu, निहितेषु, placed upon; Or, the treasures.

58. **Agniṣvāttāḥ,** गृहीताग्निविद्याः, experts in the use of fires. Or, अग्निना स्वात्ताः खादिताः, consumed by the fire. (Mahīdhara).

Svadhayā madantaḥ, अन्नेन तुष्टाः, delighted with food.

59. **Sadaḥ sadaḥ,** well-versed in parliamentary manners; those who have been occupying seats in the assemblies.

Supraṇītayaḥ, शोभना नीतिर्न्यायो येषां ते, makers of good laws.

Attā, अत्त भक्षयत, eat. **Prayatāni barhiṣī,** spread out on mats.

Sarvavīram, सर्वे वीराः पुत्राः यत्र तम्, wherein there are all sons or all brave.

60. **Svarāṭ,** स्वयमेव राजते इति स्वराट्, the sovereign Lord. Also, यम:, the deity of death.

Asunītim, असून् प्राणान् नयति इति असुनीति: प्राणयुक्ता चिरकालजीवनी, long-lasting.

Tanvam, शरीरं, body.

Yathāvaśam, well under control. Or, यथाकामं, as he likes.

61. **Nārāśaṁse,** in the work undertaken for the benefit of all men. Also, in a cup containing Soma juice dedicated to Narāśaṁsa, Agni, praised by men.

Ṛtumataḥ, ऋतुसंयुक्तान्, careful about seasons.

Suhavāḥ, easy to call; responding promptly to our calls.

62. **Ācyā jānu,** जानु पातयित्वा, bending your knee.

Abhigṛṇīta, प्रशंसत, praise it.

Āgaḥ, अपराध:, offence; misbehaviour.

Puruṣatā, पुरुषतया, as human beings; or due to manly arrogance.

63. **Aruṇinām,** अरुणवर्णानां, of the red coloured; red coloured rays (of the sun; of the fire). Or, on the mats made of red wool.

Putrebhyaḥ, to us the sons. Being fathers, it is proper to give riches to sons.

Vasvaḥ, वसुन:, of wealth. Or, वसूनि, the wealth.

64. **Kavyavāhana,** कविषु साधु इति कव्यं, तद् यो वहति स:

कव्यवाहनः, *kavya* is knowledge; one that conveys it is *kavyavāhanaḥ*. Also, *kavya* is the food meant for wise elders or Fathers. Bearer of oblations, called *kavya*, to a class of manes, is called *kavyavāhana*.

Śravāyyam, श्रोतुं योग्यं, worth listening to.

Panayā, पनय, देहि, give (to us).

Devatrā, देवेषु or देवेभ्यः, to the enlightened ones; to godly persons.

65. **Havya, kavya,** offerings to divines are *havya;* offerings to the wise or the elders or the manes are *kavya.*

Devebhyasca pitṛbhyaḥ, to the divinities or the deities and to the Fathers, the elders or the manes.

Pravocati, प्रब्रवीतु, may tell them that this is your portion and this yours.

66. **Avāṭ havyāni,** हवींषि वहसि स्म, you used to carry the oblations.

Te akṣan, ते भक्षयन्ति स्म, they used to eat.

Pra yatā, प्रयतानि शुद्धानि, pure; unadulterated.

Prādāḥ, दत्तवान्, had given; had supplied.

67. **Ye ceha, ye ca neha yānsca vidma, yān u na ca pra vidma,** those who are here, those who are not here, those whom we know, and also those whom we do not even know (due to long interval of separation). All are welcome and to be treated with food and drinks.

68. **Namaḥ,** homage, reverence. Also, food.

Pūrvāsaḥ, who departed earlier. **Uparāsaḥ**, who followed later.

Pārthive rajasi niṣattā, पृथिवी लोके स्थिता:, dwelling on this earth or in this material world.

Suvṛjanāsu vikṣu, शोभनाचारासु प्रजासु, among people of righteous actions.

69. **Adhā,** अथ, now; then. **Parāsaḥ,** उत्कृष्टा:, illustrious. Also, in the old days.

Pratnāsaḥ, ancient. **Āśuṣāṇāḥ,** अश्नवाना: व्याप्नुवन्त:, pervading

Śucīdayan, शुचिं निर्मलं अयन् प्राप्ता:, have reached the unblemished.

Dīdhitam, सूर्यरश्मिं रविमण्डलं वा, sun's rays or the orb of the sun.

Ukthaśāsaḥ, उक्थानि शस्त्राणि शंसन्ति ये ते, those who sing hymns of praise.

Kṣāmā bhindantaḥ, breaking out of earth.

Aruṇīḥ apavran, uncovered the bright red rays.

70. **Nidhīmahi,** स्थापयाम:, we set you (here).

Samidhīmahi, संदीपयाम:, blow you to blaze.

Uṣataḥ, कामयमानान्, those who are willing to or desirous of (coming).

71. **Spṛdhaḥ,** या: स्पर्धन्ते ता: शत्रुसेना:, armies of the enemy. Also, सग्रामान्, battles.

For Namuci see notes XIX. 34.

72. **Rājā,** king of herbal plants. **Suta,** pressed out.

Mṛtyum ajahāt, leaves death behind.

Rjīṣeṇa, with other crude drugs. Also, सरल भावेन, easily.

Ṛtena satyam indriyam, यज्ञेन सत्यं बलं आप्नोति, by sacrifice the truth gains strength.

Andhasaḥ vipānaṁ śukram, अन्नस्य विविधं पानं शुद्धं भवति, consumption of food becomes pure.

Indrasya idam indriyam, (may) this be the strength of Indra, the resplendent Self.

Payaḥ, amṛtam, madu, milk, nectar-like, honey sweet.

73. **Kruṅ,** हंस:, a swan. Also, the vital breath, that produces heat in the body.

It is rumoured that a swan can, from a mixture of milk and water, drink milk and leave the water.

74. **Chandasā,** स्वच्छन्दतया, at its will; in its wisdom. Also, with hymns of the Veda composed in metres.

Suciṣat, निर्मले गगने स्थित:, seated in a cloudless sky.

Haṁsaḥ, the sun that floats in the sky.

75. **Parisrutaḥ annāt,** सर्वत: पक्वात् भोज्यात्, from well-digested food.

Brahmaṇā kṣatram, fighting power alongwith the intellectual power.

76. **Retaḥ,** semen. **Indriyam,** penis.

Jarāyuṇā, by caul. **Ulbam,** the surrounding folds of foetus.

Janmanā, at the time of birth, i.e. delivery.

77. **Satyānṛte,** सत्यं च अनृतं च, truth and falsehood.

Aśraddhā, नास्तिक्यं, disbelief. **Śraddhā,** आस्तिक्यबुद्धिः, faith.

78. **Sutāsūte,** सुतं च असुतं च, pressed out and unpressed. Also, fermented and unfermented.

Vedena, having acquired the knowledge. Also, with the knowledge of the Vedas.

79. **Parisrutaḥ rasam,** juice of pressed out Soma (Cure-juice).

Śukram, pure; bright; sparkling.

80. In this and the following fifteen verses the formation of human body in the womb is described. According to the traditionalists, these verses describe the process with which the two Aśvins and Sarasvatī recreated the body of Indra, who was emaciated beyond repair, because Namuchi had drunk all his strength.

Tantram, पूर्वापरैः सूत्रैः दक्षिणोत्तरैश्च, with the threads spread from front to behind, i.e. warp and from south to north (from right to left). i.e. woof.

Sīsena, with lead; with a loom made of lead. Savitā, Aśvinau, Sarasvatī and Varuna are said to be the deities who work as master physicians and give a new body to Indra, the soul.

81. **Tisro devatāḥ,** three deities; two Aśvins and Sarasvatī.

Sometimes Sarasvatī has been depicted as a divine Doctress in the Yajurveda.

Śacībhiḥ, कर्मभिः, प्रज्ञाभिः, with skilful procedures.

Saṁrarāṇā, working in full accord as a team.

Śaṣpa, विरूढव्रीहिः, germinated wheat. Or, grass-shoots.

Tokma, विरूढयवाः, germinated barley.

82. **Rudravartanī,** रुद्रस्य प्राणस्य वर्तनिः मार्गो येषां तौ, those whose path is that of the vital breath, i.e. controlling the vital breaths.

Antaram peṣaḥ, अन्तर्वर्ति रूपं, internal form.

Asthi māsaraiḥ, (they make) bones with *māsara,* a mixture of powdered grains.

Majjānaṁ kārotareṇa, marrow by straining through a strainer.

Gavāṁ tvaci, covering them with the skin of sense-organs.

83. **Tasaram,** shuttle. **Vema,** loom.

Parisrutā, secreted juices. **Rohitam,** लोहितं, blood.

Nagnahuḥ, a concoction of many herbs and medicines.

84. **Janitram,** reproductive. **Retaḥ,** semen.

Amatim durmatim, ignorance and ill-will.

Ūvadhyam, आमाशयगतं अन्नं, the food when it is in the stomach is called ऊवध्यम्।

Sabvam, पक्वाशयगतं अन्नं, food being digested in the intestines.

85. **Yakṛt,** liver. **Kloma,** kidneys.

Matasne, two lungs. **Vāyavyaiḥ,** with air-passages.

Pittaṁ na, पित्तं च, and also the gall.

86. **Gudāḥ,** bowels. **Plīhā,** spleen.

Āsandī, base. **Nabhiḥ,** navel.

87. **Vaniṣṭhuḥ,** स्थूलान्त्रं, large intestines.

Janitā kumbhaḥ, reproductive pitcher; womb.

Śacībhiḥ, with powers.

Yonyām antaḥ garbhaḥ, the womb at the end of the vagina.

Plāśiḥ, the penis.

Pitṛbhyaḥ, for the fathers; elders; manes.

88. **Sat,** an important part.

Āsan, आस्यं मुखं, mouth. **Capyam,** चप्यं, that which collects.

Vālaḥ, filter. **Śepaḥ,** लिंगं, penis.

89. **Grahābhyām,** with two cups.

Śṛtena chāgena, with boiled goat-milk.

Godhūmaiḥ, with the corns of wheat.

Utāni, eye-brows. **Peśaḥ**, रूपं, appearance; form.

Śukram asitam, white and black; bright and dark.

90. **Na**, here is used in place of *ca*, meaning 'and'.

Grahābhyām, for the two receivers or cups.

Upavākaiḥ, with germinated barley.

Barhiḥ, दर्भः, sacrificial grass.

Nasyāni, hair inside nostrils.

91. **Kesarāṇi,** लोमानि, fine small hair.

92. **Ātmani,** शरीरे, on the body.

Upasthe, on the pubes.

93. **Aṅgāni ātmani,** joined his limbs with the body.

Ātmānam aṅgaiḥ, joined the soul with his limbs or the body.

Śatamānam ayuḥ, a life-span having a measure of a hundred years.

Amṛtaṁ jyotiḥ, the light immortal.

94. **Patnī,** पत्नी भूत्वा, becoming a wife (to the Aśvins).

Yonyām antaḥ, within the womb.

Garbham, the embryo.

Apāṁ rasena, with the essence of the waters.

Sāmnā, peacefully; without any disturbance.

Apsu rājā, lord of the waters. Being the lord of waters, He can control the water in the womb.

95. **Bhiṣajā,** भिषजौ, the two Aśvins; physicians and surgeons.

Sarasvatyā, सरस्वत्या सह, alongwith Sarasvatī, the divine Doctress.

Tejaḥ, बलं, vigour. **Indriyāvat,** strength-giving.

Parisrutā, strained or filtered drink.

Sāragham madhu, bee-honey.

Induḥ, आह्लादकः, delighting.

CHAPTER XX

Mantras for Sautrāmaṇī yajña are continued in this chapter. A sacrificer's seat or stool, representing the royal throne is placed between the two altars and a black buck skin is spread over it. The sacrificer sits on it and the ceremony goes on.

According to Dayānanda this chapter pertains to the duties of a king.

1. **Yoniḥ,** उत्पत्तिस्थानं, birth-place. **Nābhiḥ,** navel, centre.

Kṣatram, क्षतात् त्रायते इति क्षत्रं, that which protects from injury; the ruling power; governing power. In the beginning, jungle law prevailed everywhere. Might was right. Then people assembled and decided to have a king, who will govern according to law.

2. **Varuṇaḥ,** वरणीयः, उत्तमगुणस्वभावः, venerable.

Dhṛtavrataḥ, who has taken an oath, or a vow.

Pastyāsu, विशो वै पस्त्याः; प्रजासु, upon the subjects, i.e. the people.

Niṣasāda, has sat upon; ascended to the royal throne.

3. **Savitā,** creator Lord; impeller Lord.

Aśvinoḥ, of the two Aśvins, i.e. the healers.

Pūṣnoḥ, of Puṣan, the nourisher.

Brahmavarcasāya, सर्वत्र अस्खलितवेदवेदाङ्गजनिता कीर्तिः ब्रह्मवर्चसं, for the reputation of faultless learning of all the disciplines of knowledge, i.e. the Arts and the Sciences.

Sarasvatyai, सरस्वत्यै सरस्वत्याः, of Sarasvatī the divine Doctress.

Bhaiṣajyena, with the science of medicine, or treatment of diseases.

Indrasya indriyeṇa, with the power of sense-organs granted by the resplendent Lord.

Abhiṣiñcāmi, I sprinkle you with water; I bathe you; I crown you.

4. **Kaḥ,** who? Also, कः प्रजापतिः, the creator Lord.

Suśloka, शोभनकीर्ते, O you of good fame.

Sumaṅgala, you of good weal. Or of good ascendance.

5. **Rājā,** kingship. Or, brilliant. **Samrāṭ,** emperorship.

Virāṭ, overlordship.

The sacrificer assumes finest qualities in all the parts of his body; at least he resolves or wishes to have them.

6. **Mahaḥ,** बलं, might. **Manyuḥ,** उत्साहः, enthusiasm.

Bhāmaḥ, wrath. **Sahaḥ,** रिपुनाशशक्तिः, conquering power.

7. **Indriyam,** ऐश्वर्यं धनं, wealth. **Kṣatram,** defending the weak.

8. **Pṛṣṭīḥ,** ribs. Or, back. **Raṣṭram,** good government.

Aratnī, elbows. **Viśaḥ,** प्रजाः, the people.

9. **Cittam,** thinking; thought. **Vijñānam,** विशिष्टं ज्ञानं, correct information.

Ānandanandau, आनन्दः नन्दश्च, joy and pleasure.

Jaṅghā, leg, part below the knee.

An allegoric description of kingship.

10. **Pratitiṣṭhāmi,** I am established with respect.

Kṣatre, in the ruling and governing power.

Rāṣṭre, in the government or the administration. (not to be confused with nation).

Pratyaṅgeṣu, in the limbs; parts of the body.

Ātman, आत्मनि, in the soul. **Puṣṭe,** in the development.

11. **Trayā ekādaśa,** त्रिप्रकाराः एकादश, thrice eleven; 33.

Surādhasaḥ, राधः इति धननाम, शोभनधनाः, bounteous.

Bṛhaspatipurohitāḥ, whose leader is Bṛhaspati.

Save, आज्ञायां वर्तमानाः, at his urging; under his orders.

12. **Prathamāḥ,** first divinities, eight Vasus, the earth etc.

Dvitīyāḥ, second divinities, eleven Rudras.

Tṛtīyāḥ, third divinities, twelve Ādityas.

Puronuvākyābhiḥ, पुरः, preceding and अनु, following sentences.

Yājyā, invocation. Also, यज्ञक्रिया, sacrificial rituals.

13. **Ānatiḥ,** reverence to me. **Āgatiḥ,** assemblage of people near me. **Upanatiḥ,** presents; gifts.

14. **Devaheḍanam,** disrespect towards godly persons or towards the bounties of Nature.

Enasaḥ, from sin. **Aṁhasaḥ,** from guilt.

17. **Indriye,** मनसि, in our mind.

Arye, स्वामिनि, against the employer.

Śūdre, सेवके, against the employee.

Avayajanam, नाशनं, expiation.

18. **Āpaḥ,** प्राणाः, vital breaths; life. **Aghnyāḥ,** that which should never be killed.

Avabhṛtha, sacrifice. **Nicumpuṇa,** purificatory.

Niceruḥ, नितरां चरति यः सः, ever-moving.

Ava ayakṣi, नाशितवान् असि, you have expiated.

Pururāvṇaḥ, torturing; exceedingly troublesome.

19. This verse is addressed to Soma, (the Soma plant or the moon). Repeated from VI.25 and VI. 22.

20. **Drupadāt,** द्रुममयात् पदात्, from a wooden stake; from toil at a stake. Also, from a wooden sandal.

Pavitreṇa, with a strainer.

Āpaḥ śundhantu mā enasaḥ, may the waters cleanse me of my sins (blemishes).

21. **Tamasaḥ ud aganma,** we have risen above the darkness.

Svaḥ, light. **Uttaram,** higher; better.

Uttamaṁ jyotiḥ, the best light.

22. **Āpaḥ anu acāriṣam,** I have sported in the waters.

Rasena, with pleasure. **Sam asṛkṣmahi,** संसृष्टोऽस्मि, I have been united (with pleasure).

Payasvān, having plenty of milk (or water).

Saṁ sṛja, संयोजय, unite me with.

23. **Edhaḥ,** एधयति दीपयति इति एधः, fire-brand. Also, prosperity.

Samit, kindling fire-wood. **Samāvavarti,** rotates; comes again.

Vaiśvānarajyotiḥ, a light like fire; or a light leading all men; lustrous as fire.

Bhūḥ, O Being! (a *mahāvyāhṛti*, an asupicious exclamation). Or, सत्तामात्र ब्रह्म, the Supreme God, in His existential aspect.

24. **Vrataṁ ca śraddhāṁ ca,** कर्म च विश्वासं च, action and faith; vow and faith.

25. **Brahma ca kṣatraṁ ca,** intellectual power and the ruling power. Or, the mental and physical power. Or, the categories of men endowed with these powers.

Prajñeṣam, जानीयाम् प्राप्नुयाम्, may I know or attain.

Agninā, with the adorable Lord.

26. **Sediḥ,** langour; idleness. Also, दुःखं, distress due to want of food.

27. This verse appears to be addressed to a husband and wife.

Aṁśuḥ, भागः, part. **Paruḥ,** पर्व, joint.

Somaṁ, सुखं, bliss. **Acyutaḥ,** अस्खलितः, unspilt.

28. **Siñcanti,** they pour. **Kiṁ tvaḥ,** what a thing your are!

29. **Dhānāvantam,** consisting of rice. **Karambhiṇam,** consisting of oats, or groats.

Apūpaḥ, fried sweet cake or bread.

30. **Bṛhat,** a rich praise. Also, *bṛhat sāman.*

Marutaḥ, brave soldiers. **Vṛtrahantamam,** the greatest killer of nescience.

Vṛtra, one that covers (the light, the knowledge, or the intellect).

Ṛtāvṛdhaḥ, supporters of law.

31. **Adribhiḥ,** ग्रावभिः, with stones. **Ānaya,** bring; pour.

Punāhi, पुनीहि, filter it. **Pātave,** पानाय, for drinking.

32. O Soma, I take you within myself.

33. Repeated from X. 23.

34. **Vilāyakaḥ,** विलाययति विषयेभ्यो निवर्त्य आत्मनि स्थापयति यः सः, one that detracts (the mind) from worldly things and diverts it towards the soul or the Self. Also, tranquilizer.

Viśvabheṣajaḥ, a cure-all remedy.

35. **Te,** त्वां, you. **Aśvinakṛtasya,** prepared for Aśvins; or prescribed by Aśvins.

36. The Adhvaryu's part of the ceremony comes to an end here and now Hotā begins officiating.

This and the following ten verses (eleven in all) form an Āprī hymn (propitiatory hymn). Devatās of these verses are इध्मः, तनूनपात् or नराशंस, इडः, बर्हिः, द्वारः, उषासानक्ता, दैव्यौ होतारौ, तिस्रो देव्यः, त्वष्टा, वनस्पतिः and स्वाहाकृतयः respectively. Indra is praised with these verses. All these deities are considered as manifestations of Agni.

Samiddhaḥ, प्रदीप्तः, enraged; brightening up; kindled.

Purorucā, प्रसरन्त्या दीप्त्या, with the forward-going light.

Anīke, मुखे, in front of; in the beginning of.

Pūrvakṛt, acting in advance.

Tribhiḥ triṁśatā devaiḥ, with the thirty three *devas* (the bounties of Nature).

Vajrabāhūḥ, one with the bolt in his hand.

Duro vi vavāra, द्वाराणि विवृतानि अकरोत्, opened the doors.

37. **Narāśaṁsaḥ**, नरैः शस्यते शस्त्रैः स्तूयते यः सः, who is praised by men with praise songs.

Mimānaḥ, मिमीते, प्रतिगणयन्, knowing or recognizing, or measuring.

Prati śūraḥ, brave against brave.

Tanūnapāt, तनूं शरीरं न पातयति रक्षति यः सः, he who keeps his body always fit.

Vapāvān, having plenty of butter or fat.

Candrī, one who possesses gold. **Hiraṇyaiḥ**, with gold-pieces.

38. **Īḍitaḥ**, praised. **Harivān**, owner of good horses.

Abhiṣṭiḥ, one that comes to help, or one who is praised all around.

Śardhamānaḥ, बलायमानः, gaining strength.

Purandaraḥ, पुरं रिपुनगरं दारयति यः सः पुरन्दरः, render of enemy forts.

Gotrabhit, cleaver of cow-stalls. Also, cleaver of clouds.

39. **Barhiḥ**, यज्ञः, sacrifice. Also, दर्भः, grass-mat.

Prācīnaṁ sīdat, सीदतु, may be seated on the eastern side.

Uruprathāḥ, विस्तीर्णख्यातिः, famed far and wide. Also, extending far and wide.

Ādityaiḥ vasubhiḥ, by old and young sages.

Aktam, anointed.

40. **Kavaṣyaḥ duraḥ**, clanging doors.

Vṛṣāṇam, वर्षितारं सेक्तारं, showerer. Also, desirous of copulation.

Janayaḥ, capable of being good mothers.

Viśrayantām, विश्रियन्ताम्, may be opened wide.

Devīḥ, दिव्याः, divine. **Mahobhiḥ**, उत्सवैः, with festivities.

41. **Bṛhātī**, अतिशोभने, majestic. **Payasvatī**, full of water; watery.

Tantuṁ tatam, well-spread thread.

Peṣasā, in a fine shape or pattern.

Devānāṁ devam, god among gods; सर्वपूज्यं, most respectable.

Surukme, शोभनं रुक्मं रोचनं कान्तिः ययोः ते, those two whose sheen is very good.

42. **Mimānau**, यज्ञं निर्मिमाणौ, building up the sacrifice.

Purutrā, protecting many; protecting in many ways.

Prathamau, foremost; first of all.

Madhunā haviṣā, with sweet offerings, oblations.

Mūrdhan, मूर्ध्नि, at the head of.

Prācīnaṁ jyotiḥ, प्राच्यां दिशि वर्तमानं, the eastern flame or light. Also, the ancient light.

43. **Tisro devīḥ,** three divinities, Iḍā, Bhāratī and Sarasvatī.

Viśvatūrtiḥ, surpassing all. Or, reaching everywhere.

Acchinnaṁ tantum, (may keep this) thread of sacrifice unbroken.

Payasā, हविषा, with milk-offerings.

44. **Tvaṣṭā,** the deity that gives form to all the things; the Universal Mechanic.

Vṛṣṇe भूरिरेतसे, to one with ample manly vigour.

Apākaḥ, न विद्यते पाकः प्रशस्यः यस्मात् सः, unmatched in excellence.

Aciṣṭuḥ, अञ्चनशीलः सर्वत्रगतः, moving everywhere.

Samanaktu, भोजयतु, may honour them.

45. **Vanaspatiḥ,** conservator of forests. Also, यूपः, the stake.

Avasṛṣṭaḥ, मुक्तः, freed. **Tmanyā,** आत्मनि, within himself.

Śamitā, pacifier. Also, immolator.

Indra, the aspirant; seeker.

46. **Turāṣāṭ,** killer of the enemies of the weak and the meek. Also, swift conqueror.

Vṛṣāyamāṇaḥ, वृष इव आचरन्, behaving like a bull. वृषभः सर्वलोकत्रासकृत्, a bull is a cause of terror for all.

Ghṛtapruṣā, घृतविन्दुना, with drops of butter.

Svāhā devāḥ, स्वाहाकृतिभिः देवाः, divinities or the enlightened ones (may rejoice) with the offerings.

47. **Avase**, अवनाय रक्षणाय, for protection.

Sadhamāt astu, अस्माभिः सह माद्यन् भवतु, be exhilarated alongwith us.

Taviṣīḥ, बलयुक्ताः सेनाः, powerful armies. Or, energies.

Abhibhūti, अभिभवितृ, overpowering.

48. **Dūrāt āsāt**, from far away and from near-by. **Indraḥ**, the resplendent Self.

Abhiṣṭikṛt, अभिलषितपदार्थकारी, fulfiller of our aspirations.

Ojiṣṭhebhiḥ, अतिशयेन बलादिगुणयुक्तैः नरोत्तमसैन्यैः, with an army of brave and impetuous soldiers.

Saṅge samatsu, संग्रामेषु, in battles.

Vajrabāhuḥ, equipped with adamantine forces.

Turvaṇiḥ, हन्ता, destroyer.

49. **Accha**, अभि, towards. **Haribhiḥ**, with vital faculties. Also, अश्वैः, with horses.

Avase rādhase ca, for protection and wealth.

Virapśī, महान्, powerful. **Vajrī**, possessor of adamantine will power. **Maghvā**, bounteous.

Vājasātau, संग्रामे, in battle.

50. **Śakram,** शक्तं, capable; strong. Or, अ शुकर्तारं, quick acting.

Svasti dhātu, अविनाशं कल्याणं करोतु, ma: save us from harm and bestow weal on us.

51. **Svavān,** आत्मनः वशी, possessor of his own self. Also, धनवान्, rich.

Viśvavedāḥ, सर्ववित्, cognizant of all.

Sutrāmā, सुष्ठु त्रायते यः सः, a good protector.

Bādhatām, अपगमयतु, remove; cast away.

Suvīryasya patayaḥ, शोभनाः वीराः सुवीराः पुत्रादयः, तेभ्यो हितं सुवीर्यं, तस्य स्वामिनः, possessor of progeny and wealth to maintain it.

Sumṛḍīkaḥ, शोभनसुखकारी, bestower of abundant happiness.

52. **Sumatau,** receiving his favour; in his good books.

Dveṣaḥ, दौर्भाग्यं, misfortune. Also, enmity.

Ārāccit, दूरादेव, even from far away.

Yuyotu, पृथक् करोतु, remove away from us.

Asme, अस्मत्तः, from us.

53. **Mayura romabhiḥ,** peacock-haired; having hair like feathers of a peacock; multicoloured.

Haribhiḥ, रश्मिभिः, with the rays. Also, अश्वै , with horses.

Mā yaman, may not detain you.

Viṁ na pāśinaḥ, just as the fowlers (catch) a bird. **Dhanva,** मरुदेशः, a desert.

54. **Vṛṣaṇam,** वर्षितारं, showerer. **Arkaiḥ,** मन्त्रैः, with hymns.

Vīravat gomat, wealth consisting of brave sons and cattle.

55. This and the next eleven verses form an Āprī, a propitiatory hymn in praise of the Aśvins and Sarasvatī. The Aśvins, as divine physicians, attend on Indra as a matter of course, but how does Sarasvatī come in, unless she be thought as divine Doctress? According to the Śatapatha Sarasvatī here is *vāk*, speech, the healing word.

Samiddhaḥ agniḥ, the fire has been made blazing.

Gharmaḥ, प्रवर्ग्यः, cauldron. **Virāṭ,** sparkling Soma juice.

Dhenuḥ Sarasvatī, Sarasvatī, the divine Doctress like a milch-cow.

Indriyam, वीर्यं बलं, giving manly vigour; strength-giving.

56. **Tanūpā,** तनूनां पातारौ, protectors of body.

Rajāṁsi, लोकाः, the worlds.

Vahān, वहन्ति, carry; send. **Pathibhiḥ,** through the channels.

Indra, the aspirant; the seeker of truth.

57. **Nagnahum,** mixture of numerous herbs and medicines for brewing liquor; yeast.

Indum, सोमं, cure-juice; a juice that cures all the maladies.

58. **Ājuhvānā,** आहूयमाना, being invoked. Also, आह्वयन्ती, calling.

Indriyāṇi, powers of sense-organs, eyes etc.

Iṣaṁ ūrjaṁ rayiṁ saṁ dadhuḥ, ददुः, (they) bestowed food, vigour and wealth.

59. **Namuceḥ,** न मुञ्चति धनं यः सः नमुचिः, तस्य, of the miser. Also, a vicious disease. In legend, name of a mighty *asura*, who exhausted the strength of Indra.

Ābharat, आहरत्, brought; offered.

60. **Kavaṣyaḥ,** सच्छिद्राः, full of holes. Also, resounding.

Duraḥ diśaḥ, द्वारदिशः, doors of the regions; or doors that are the regions.

Indro na, इन्द्रश्च, and Indra, the resplendent Lord.

61. **Divā sāyam,** in the day as well as in the evening; at all times; continuously.

Sarasvatyā saṁjānāna, सरस्वत्या एकमती, both of them in accord with Sarasvatī, the divine Doctress.

Indriyaiḥ samañjāte, संयोजयतः, unite him with the powers of the sense-organs; confer strength on him.

Supeśasā, शोभनं पेशः रूपं ययोः तौ, both of beautiful form.

62. **Sacā,** सह, with. **Sute,** when the Soma is pressed out.

63. **Tisrastredhā,** thrice three; three in three separate forms; three dwelling in three different places.

Madaṁ suṣuvuḥ, brewed the gladdening drink. Also, provide with elating bliss.

64. **Adhuḥ,** अदधुः स्थापयामासुः, provided; gave; offered.

65. **Vanaspatiḥ,** Lord of vegetation.

Śaśamānaḥ, स्तुवन् सन्, being praised.

Kīlālam, अन्नरसं, sweet beverage. Also, liquor brewed from grain and honey. In legend, a drink of gods just like *amṛta*.

66. **Gobhirna,** गोभिश्च, *na* in place of *ca;* and with cows.

Māsaram, rice-gruel. A mixture of powdered grains, which mixed with *nagnahu* are used for brewing liquor.

67. **Namuciḥ,** कृपणः, miser; niggard.

68. **Āsurāt namuceḥ,** from devilish addiction. न मुञ्चति इति नमुचिः, that which does not loosen its grip, i.e. addiction. Also, असुरपुत्रात् दैत्यात् नमुचेः, from Namuci, the son of Asura.

Magham, महनीयं, tremendous; plentiful.

Balam, force; power.

64. **Paśavaḥ,** गोमेषाजादयः, animals, cow, sheep, goat, etc.

Abhyanūṣata, अवर्धयन्, अस्तुवन् वा, encouraged; or praised; from √णू स्तवने, to praise.

70. **Indriyam,** इन्द्रियसामर्थ्यं, बलं, strength.

Haviṣpatiḥ, हविषां स्वामी, lord of offerings.

Saścata, सचताम्, सेवताम्, may bestow on.

72. **Āśata,** व्याप्नुत, may attend. From √अशूङ् व्याप्तौ, to pervade.

74. **Nāsatyā,** न असत्यौ सत्यौ एव, always truthful, the Aśvins.

Supeśasā, of beautiful appearance.

Hiraṇyavartanī, traversing the golden paths. यत्र पथि गच्छतः तत्र हिरण्यं एव सम्पद्यते, wherever they go, it becomes gold.

Narā, नरौ, (two) persons with manly qualities.

75. **Sukarmaṇā,** कल्याणकर्माणौ, performers of good deeds; skilled in their work.

Sudughā, easy to milk; easy to get favour from.

Vṛtrahā, destroyer of evil tendencies. Or, killer of nescience.

Śatakratuḥ, performer of a hundred sacrifices, i.e. self-less deeds.

76. **Āsure namucau,** (in the actions) against the wicked and unsocial elements.

Surāmam, सुष्ठु रम्यं, pleasant; delightful.

Vipipānāḥ, विविधं पिबन्तः, drinking together. Also, विविधरक्षादिकर्तारः, protecting in various ways.

77. Repeated from X. 34.

78. **Agnaye,** for the leader of people.

Aśvāsaḥ, अश्वाः. horses. **Ṛṣabhāsaḥ,** ऋषभाः, bulls.

Ukṣaṇaḥ, उक्षाणः, oxen. **Vaśāḥ,** good-tempered cows. Or, barren cows.

Āhutāḥ, have been offered.

Kīlālape, कीलालपाय, to one who drinks *kīlāla*, (a sweet beverage).

Matiṁ janaya, develop friendly inclination.

79. **Śruci,** in the ladle, or spoon.

Camvi, चम्वां, in the mug or cup.

Vājasaniṁ rayim, wealth that brings power.

80. सह to be added with तेजसा, प्राणेन, वाचा and बलेन to make the sense clear.

81. **Nāsatyā,** नासत्या, अश्विनौ, the two Aśvins.

Rudrā, रुद्रौ, शत्रूणां रोदयितारौ, the Aśvins, who make their foes weep.

Nṛpāyyam, sure protector of men.

82. **Vṛṣaṇvasū,** O you two showerers of wealth.

Paraḥ, other person; a stranger; distant.

Ādadharṣat, आधृष्णुयात्, can snatch by force, or overwhelm.

Duḥśaṁsaḥ, a malevolent men; notorious.

Antaraḥ, near one; intimate.

83. **Āvoḍham,** आवहतम्, may you two bring (to us).

Piśaṅgasaṁdṛśam, like gold; orange-coloured.

Varivovidam, that which begets wealth.

84. **Yajñam,** benevolent act. **Sarasvatī,** divine speech.

Dhiyāvasuḥ, one who gets wealth by his wisdom or hard work. धी प्रज्ञा कर्म वा।

Vaṣṭu, bless (our sacrifice).

85. **Sūnṛtānām,** प्रियं सत्यं सूनृतं, a speech which is truthful as well as pleasing is *sūnṛtam;* inspirer of such words.

Cetantī sumatīnām, promoter of good ideas.

86. **Maho arṇaḥ,** a great flood. **Ketunā,** कर्मणा प्रज्ञया वा, with actions or with intellect.

Dhiyaḥ, thought; thinking.

87. **Citrabhāno,** चित्राः नानाविधाः भानवः यस्य सः, one of wonderful splendour.

Indra, the self, lower self.

Tvāyavaḥ, त्वां कामयन्ते ये ते, those who are yearning for you.

Aṇvībhiḥ, अङ्गुलीभिः, with the fingers.

88. **Dhiyeṣitaḥ,** धिया बुद्ध्या ईषितः प्रेरितः, urged by your own will.

Viprajūtaḥ, having love and respect for learned and godly persons.

89. **Tūtujānaḥ,** making hurry.

90. **Madhu,** मधुमिश्रितं सोम, Soma juice sweetened with honey. सोम्यं मधु, honey with Soma. Also, sweet devotion.

CHAPTER XXI

This Chapter also contains mantras for Sautrāmaṇī sacrifice, which began with the Chapter XIX.

1. **Varuṇa,** वरणीय, venerable Lord. In legend, Varuṇa is the eldest of Ādityas, sons of Aditi. He is a deity presiding over oceans. He is also enforcer of laws in the whole of universe and has a noose, with which to bind and punish the delinquents.

Havaṁ śrudhī, hear our call; listen to our invocation.

Avasyuḥ ācake, रक्षणं पालनं कामये, I seek your protection.

2. Repeated from XVIII. 49.

3. **Agne,** हे पूजनीय, O adorable Lord. Also, O fire divine; Or, O leader of people.

Heḍaḥ, क्रोधं, anger; wrath.

Avayāsisīṣṭhāḥ, अवगमय, निवर्तय, put away; remove.

Vidvān, one who knows everything in its right perspective.

Yajiṣṭhaḥ, most worshipped; greatest performer of sacrifices; most bounteous donor.

Vahnitamaḥ, best of the carriers, i.e. bringer of joys.

Śośucānaḥ, देदीप्यमानः, शोधयन् वा, radiant; or purifier.

Dveṣāṁsi, दौर्भाग्यानि, misfortunes; or, enmities.

Pra mumugdhi, प्रमुञ्च, दूरीकुरु, remove far away.

4. **Avamaḥ**, रक्षकतम:, best of protectors.

Nediṣṭhaḥ, अन्तिकतम:, most intimate; closest.

Asyā uṣaso vyuṣṭau, in the glow of this dawn.

Varunam avayakṣva, वरुणं अवभज, reconcile Varuṇa to us.

Vīhi mṛḍīkam, be gracious to us.

Suhavaḥ, easy to call; one who listens to our invocations promptly.

5. This is an invocation to Aditi. In legend, she is the mother of gods, the Ādityas. अखण्डिता, undivided, or indivisible; अदीना, never humiliated. She may be the Earth. अदितिरदीना देवमाता (Nir. IV. 22).

Suvratānām, शोभनानि व्रतानि आचरणानि येषां तेषां, of those, whose behaviours or actions are good; people of good conduct.

Mahīm, महतीं, great; vast. Also, भूमिं, the earth.

Ṛtasya Patnīm, सत्यनियमस्य पालयित्रीं, the protectress of the eternal law.

Tuvikṣatrām, तुवि बहु क्षतात् त्रायते या तां, one who saves from harm in various ways; great protectress.

Ajarantīm, न जीर्यन्तीं, अजरां, free from decay; ever-young.

Urūcīm, बहुव्यंजनां, full of attractions.

Suśarmāṇam, शर्म आश्रय: सुखं वा, granter of shelter or happiness.

Supraṇītīm, सुप्रणेत्रीं, good builder, moulder, or constructor. Also, a good construction.

6. Aditi is symbolized as a boat.

Pṛthivīm, विस्तृतां, विशालां, huge; vast. Also, the earth.

Dyām, सुप्रकाशां, दीप्यमानां, bright; well-lighted.

Anehasam, वाहयित्रीं, a good carrier. Also, एहः क्रोधः तद्रहितां, free from anger or malice. Also, अहन्तव्यां, one that should never be violated.

Svaritrām, equipped with fine oars.

Anāgasam, दोषरहितां, faultless.

Asravantīm, never leaking; leak-proof.

7. **Śatāritrām,** equipped with a hundred oars.

8. **Gavyūtim,** यज्ञमार्गं, way to the sacrifice. Or, गोप्रचारं, a pasture for cows.

Ghṛtaiḥ, अक्षारैः उदकैः, with water that is not saline; with sweet water.

Rajāṁsi, लोकान्, worlds. Or, the dust.

Sukratū, सुकर्माणौ, both of you of good actions.

9. **Pra sisṛtam,** प्रसारयतं, extend (your arms).

Bāhavā, बाहू, your two arms.

Āśravayatam, आश्रावयतम्, tell it to others.

Śrutam, यशः, fame.

10. and 11. Repeated from IX. 16 and 18.

12. This and the following eleven mantras (twelve in all) form an Āprī hymn.

Samiddhaḥ agniḥ samidhā, the fire kindled with fuel wood.

Susamiddhaḥ, flared up (with ghee).

Agni, gāyatrī metre, and eighteen months old steer, these three bestow life and vigour on Indra (the aspirant).

13. **Tanūnapāt,** तनूं न पातयति यः सः, one that does not allow his body to decay. Or, a never decaying body. Also, तनूनां अपां नपात् पौत्रः अग्निः, fire, the grandson of waters. Water's son vegetation; vegetation's son fire.

Here Agni, Sarasvatī, Uṣṇik metre, and *dityavāṭ,* (two years old steer), these bestow life and vigour on the aspirant.

14. **Īḍyaḥ,** स्तुत्यः, worthy of praise.

Amartyaḥ, अमरणधर्मा, immortal.

Here Agni, Soma, Anuṣṭup metre, and thirty months old steer, these five bestow life and vigour on the aspirant.

15. **Subarhiḥ,** शोभनं बर्हिः कान्तिः यस्य, one with fine splendour.

Puṣaṇvān, पूष्णा युक्तः, nourisher.

Stīrṇabarhiḥ, with spread out sacred grass. Or, with spreading flames.

Trivatsaḥ, three years old.

16. **Mahīḥ,** महत्यः, vast. **Turyavāṭ,** four years old.

17. **Yahvī**, महत्यौ, great.

Paṣṭhavāt, a bullock capable of carrying load.

18. **Daivyā hotārā**, divine invokers or priests; the two Aśvins. Or, Agni and Vāyu.

Indreṇa sayujā yujā, accordant with Indra, and accordant with each other.

Anaḍvān, a bullock capable of drawing a cart.

19. **Dhenuḥ**, a milch cow.

20. **Turīpaḥ**, तूर्णं आपन्नः अद्भुतः, wonderful.

Puṣṭivardhanā, पुष्टिवर्धनौ, furtherers of nourishment.

Ukṣā, सेक्ता, a breeding bull; virile bull.

21. **Śamitā**, सुखयिता, giver of joy. Also, immolator.

Vanaspatiḥ, Lord of vegetation. **Bhagam**, ऐश्वर्यं, wealth and reputation.

Vaśā, a good tempered cow. Also, a barren cow.

Vehat, गर्भघ्नी गौः, a calf-slipping cow.

22. **Svāhā**, स्वाहाकृतयः, offerings of oblations.

Sukṣatraḥ, शोभनं क्षतात् त्राणं यस्य सः, a good protector from harm or injury.

Bheṣajam, चिकित्सां, treatment; remedy; medicine.

Bṛhad ṛsabhaḥ, a huge and sturdy bull.

23. **Vasantena ṛtunā,** literally with the spring season; in the spring season.

In these six mantras there are six seasons, six deities to be praised, six *stomas* and *pṛṣṭhas* (sāmans) with which to praise, and six virtues with which those deities bestow lustre, supplies and long life on the aspirant.

Season	**Deity**	**Stoma**	**Sāman or Pṛṣṭha**	**Virtue**
Vasanta	Vasus	Trivṛt	Rathantara	Tejas
Grīṣma	Rudras	Pañcadaśa	Bṛhat	Yaśas
Varṣā	Ādityas	Saptadaśa	Vairūpa	Viśaujas
Śarad	Ṛbhus	Ekaviṁśa	Vairāja	Śrīḥ
Hemanta	Maruts	Triṇava (Twenty-seven)	Śākvara	Balam
Śiśira	Amṛtāḥ	Trayastriṁśa	Raivata	Satyam

Haviḥ, offerings. Also, supplies. **Vayaḥ,** long life.

25. **Viśaujasā,** प्रजया ओजसा च, with the people and power. Also, with people's power.

26. **Śriyā,** with splendour.

28. **Kṣatram,** will and power for defending the weak.

30. This and the following eleven verses form an Āprī hymn. For Āprī hymn refer to notes on XX. 35 to 46.

Hotā yakṣat, होता यक्षत्, let the priest offer oblations.

Iḍaspade, यज्ञस्थले, at the place of sacrifice; in the place of libation. Also, गोपदे आहवनीये, in the *āhavanīya* (sacrificial) fire (Uvaṭa).

Aśvinau, Indram, Sarasvātīm, these three deities are to be offered oblations.

Ajo dhūmro na, अजः धूम्रः मेषश्च, goat and ram. Also, धूम्रवर्णः अजः, smoke-coloured goat.

Godhūmaiḥ kuvalaiḥ, with wheat and jujube fruit.

Madhu śaṣpairna, मधु शष्पैश्च, honey with germinated grain.

Teja indriyam, lustre and manly vigour.

Vyantu, पिबन्तु, let them enjoy with; let them drink.

Parisrutā, परिस्रुतया मदिरया, with the brewed liquor. Also, pressed out (Soma juice).

Hotaḥ ājyasya yaja, O priest, offer oblations of ghee.

30. **Tanūnapāt,** तनूनपातं, to *tanūnapāt,* the fire that prevents the body from decaying.

Sarasvatī, divine Doctress. Deity presiding over fine arts.

Avirmeṣo na, अविर्मेषश्च, sheep and ram.

Pathā madhumatā, रसवता पथा, in a sweetly way.

Badaraiḥ upavākābhiḥ tokmabhiḥ, with jujube fruit, *indrayava* (indra-grains) and germinated grains.

31. **Narāśaṁsam,** the Lord adored by all men.

Nagnahum, a mixture of several herbs and medicines, used as yeast to ferment the liquor.

Surayā, with wine; with fermented drink.

Candrī rathaḥ, चन्द्रं स्वर्णं तन्निर्मितो रथः, ;olden chariot (of two Aśvins).

Vapā, omentum; fat. **Vīryam,** बलं, stren; th.

32. **Iḍeḍitaḥ,** इडा वाचा ईडितः, praised \ ith hymns.

Ājuhvānaḥ, आह्वयन्, invoking.

Ṛṣabheṇa gavā, with bulls and cows.

Yavaiḥ karkandhubhiḥ lājaiḥ, with ba ley, jujube fruit and baked rice.

Māsaram, ओदननिःस्रावं, scum of boiled r ce. Also, a mixture of powdered grains used for brewing liquor

33. **Ūrṇammṛdā,** ऊर्णा इव मृदुभिः, with (sacred grass) soft as wool.

Aśvā śiśumatī dhenuḥ, a mare with a foal and a milch cow.

34. **Duraḥ,** द्वाराणि, doors. **Śukram,** bright; pure.

Jyotiḥ, light; brilliance.

35. **Uṣe,** उषासानक्ते, the dawn and the night.

Naktaṁ divā, रात्रौ अहनि च, in the day and night.

Sarasvatyā samañjāte, keep company with Sarasvatī.

Śyeno na, hawk-like (aspirant).

Rajasā, hṛdā, śriyā, रजः शब्दो ज्योतिवचनः, with light, thought and grace.

36. **Daivyā hotārā bhiṣajāvaśvinā,** two di /ine priests, the healers, the two Aśvins.

Jāgṛvi, जागरणशीला:, keeping awake; ever-alert.

Śūṣam, बलं, strength. **Sīsena,** with lead.

37. **Tisro devīḥ,** Sarasvatī, Iḍā, Bhāṛatī.

Bheṣajaṁ trayaḥ, three remedies.

Tridhātavaḥ, three active elements. Also, त्रयः पशवः, three animals : the goat for Aśvins, the ram for Sarasvatī and the bull for Indra. (Mahīdhara).

Apasaḥ, अपस्विनः कर्मवन्तः, active; in good health; not disabled or diseased.

Hiraṇyayaṁ rūpam, a golden form; brilliant appearance.

Mahaḥ, तेजः, sheen; glow.

38. **Suretasaṁ, ṛṣabhaṁ, naryāpasam,** शोभनं रेतः वीर्यं यस्य, prolific, showerer (or mighty), नरेभ्यो हितं कर्म कर्तारं, whose actions are beneficial for men.

Jūtiḥ, जवः, speed.

Vṛko na rabhasaḥ, quick as a wolf.

Surayā, with fermented drink; with liquor.

39. **Vanaspatim,** the lord of forests.

Śamitāraṁ, हविषां संस्कर्तारं, to the seasoner of the sacrificial materials. According to Mahīdhara, पशूनां संस्कर्तारं यूपरूपेण, to the immolator.

Śatakratum, शतकर्माणं, performer of a hundred selfless deeds.

Bhīmam, manyum, bhāmam, भयानकं उत्साहवन्तं क्रोधात्मानं, to the terrible, impetuous, and wrathful.

Namasā, अन्नेन, with proper food.

40. **Ājyasya stokānām,** drops of ghee. **Medasām,** (drops) of fatty oil.

Chāgam, goat. **Meṣam,** ram.

Ṛṣabham, bull.

Indrāya siṁhāya sahase, सिंहरूपाय बलात्मकाय इन्द्राय, to Indra, who is lion-like, and the strength incarnate.

Na is to be interpreted as *ca,* meaning 'and'.

Somam indriyam, सोमं इन्द्रियं बलं च, cure-juice and manly vigour.

Priyam pāthaḥ, इष्टं अन्नं, pleasing food.

Varuṇam bhiṣajām patim, to Varuṇa, the Lord of physicians.

Agnir bheṣajaṁ juṣāṇaḥ, the adorable one taking medicine or treatment.

41. अश्विनौ छागस्य, सरस्वतीं मेषस्य, इन्द्रं ऋषभस्य, to the Aśvins the goat, to Sarasvatī the ram, to Indra, the bull.

Dayānanda interprets Aśvins as पशुपालकृषीवलौ, cattle-breeders and farmers; Sarasvatī as विज्ञानवतीं वाचं, the speech full of scientific knowledge; and Indra as परमैश्वर्यकारकं, bestower of greatest wealth.

Vapā, omentum; or fat. **Medas,** marrow.

Dayānanda interprets *vapā* as बीजतन्तुसन्तानिका क्रिया, the process of perpetuating and improving the breed; and *medas* as स्नेहयुक्त पदार्थ, fatty material.

42. **Somāḥ,** सोमरसाः, Soma-juices; cure-juices.

Surāmāṇaḥ, सुरमणीयाः सुरावन्तो वा, enjoyable or mixed with liquor. Also, सुष्ठु दातारः, good donors.

Sutāḥ, pressed out. Also, brewed; or strengthened.

Śaṣpaiḥ, takmabhiḥ, lājaiḥ, with grass-shoots, germinated grains and parched grains.

Mahasvantaḥ, enriched with, **Madā,** मदकारिणा, gladdening.

Pariṣkṛtāḥ, śukrāḥ, payasvantaḥ, amṛtāḥ, refined, sparkling, mixed with milk and nectar-like.

Prasthitāḥ, presented; offered.

Madhuścutaḥ, मधुस्राविणः, dripping honey.

43. **Medaḥ,** marrow. Also, fat in the form of milk and butter.

Purā dveṣobhyaḥ, before the malicious people or evil spirits come to disturb.

Purā pauruṣeyyā gṛbhaḥ, before the hordes of snatching men come.

Ghāse ajrāṇām, ग्रासे रुचिजनकानां, pleasing to eat; more pleasing more you eat; delicious.

Yavasa-prathamānām, in which barley is the first and foremost (Dayā.). According to Mahīdhara and Uvaṭa, foremost among foods, i.e. meats. 'एतद् वै परममन्नाद्यं यन्मांसम् ।'

Sumatkṣarāṇām, स्वयमेव यानि क्षरन्ति अदितानि, which slip down the gullet of their own; no effort is needed to swallow them.

Śatarudriyāṇām, worthy of hundreds of praises.

Agniṣvāttānām, well cooked in the fire.

Pīvopavasanānām, पीवभिः स्थूलैः उपोषितानां निकटस्थितानां, covered with thick layers (of butter).

Pārśvataḥ, from sides. **Śronitaḥ,** from the middle. कटि प्रदेशात् । **Śitāmataḥ,** from shoulders.

Aṅgādaṅgādavattānām, taken from each and every part.

Utsādataḥ, from the deepest part; from the back.

44. Nearly same as verse 43; only Aśvins substituted by Sarasvatī and *chāga* by *meṣa.*

45. Same as 44, the only change being Indra and *ṛṣabha* in place of Sarasvati and *meṣa.*

46. **Piṣṭatamayā,** पिष्टा सुरूपा, with the most beautiful.

Rabhiṣṭhayā, रभते नियच्छति या, with that which binds fast; very strong.

Raśanayā, with the belt; girdle. **Ādhitaḥ,** धारितवान् one who wears.

Priyāḥ dhāmāni, प्रियाणि स्थानानि, favourite stations or places.

Priyāḥ pāthāṁsi, favourite places or favourite foods.

Prastutya iva upastutya iva, इव means च here; praising and lauding.

Upāvasrakṣat, उपावसृजतु स्थापयतु, let him present or put there.

Rabhīyasaḥ iva kṛtvī, quick and strong. इव for च।

47. **Sviṣṭakṛtam,** सु इष्ट कृत्, performer of good sacrifice; one that makes the sacrifice successful.

Ayāṭ, यजेत्, let him worship. Also, he visits.

Haviṣaḥ, of the offering.

Agnerhotuḥ, of the fire divine, the sacrificer.

Yakṣat svam mahimānam, He worships His own grandeur.

Ijyā iṣaḥ, इज्याः इषः, food suitable for sacrifice.

Jātavedāḥ, omniscient. **Adhvarā karatu,** may bring the sacrifice to a successful end.

48. **Devaṁ sudevam barhiḥ,** the sacred grass or the sacrifice is divine and right divine.

Na, न here means च। **Indriyaṁ,** strength. **Tejo na cakṣuḥ,** lustre and vision.

Vasuvane, वसुवननाय, at the time of distribution of wealth.

Vasudheyasya vyantu, may obtain store of wealth (for us).

49. **Prāṇaṁ na vīryam,** प्राणं वीर्यं च, vital breath and vigour. Also, घ्राणेन्द्रियं, sense of smelling (in the nose).

Nasi, नासिकायां, in the nose.

50. **Uṣāsau,** नक्तोषासौ, night and dawn.

Sutrāmā, शोभनत्राणौ, good protectors, or life-savers.

Balaṁ na vācamāsye, मुखे बलं वाणीं च, strength and power of speech in his mouth.

51. **Joṣṭrī,** जोषयित्र्यौ, द्यावापृथिव्यौ, अहोरात्रे वा, the sky and the earth; or the day and the night.

Karṇayoḥ śrotraṁ na yaśaḥ, power of hearing and the fame in the ears. Fame is words of praise, which comes through the ears.

52. **Urjāhutī,** offerings of delicious food. Or, bringers of strengthening sacrifice.

Dughe sudughe, like easily yielding cows; fulfillers of our wishes.

Stanayoḥ śukraṁ na jyotiḥ, virility and radiance in the breasts.

53. **Hṛdaye tviṣim na matim,** brilliance and wisdom in the heart (mind). Mati is intellect.

54. **Tisro devīḥ,** three divinities, Iḍā, Sarasvatī and Bhāratī.

Sūṣaṁ na madhye nābhyām, and stamina in the middle of navel.

55. **Narāśaṁsaḥ trivarūthaḥ,** Narāśaṁsa, Tvaṣṭā (the divinity praised by men) has got three regions.

Sarasvatyaśvibhyamīyte rathaḥ, his chariot is drawn by Sarasvatī and the two Aśvins.

Reto na rūpam amṛtaṁ janitram, semen (seed), and form (shape) that is immortal and is reproductive also. Or, रेतो न रूपं अमृतं जनित्रे, semen and immortal form in his reproductive organ.

56. **Vanaspatiḥ,** the Lord of Vegetation.

Hiraṇyaparṇaḥ, one who has got golden leaves.

Supippalaḥ, laden with good fruit.

Pacyate madhu, ripens sweet fruits.

Ojo na jūtir ṛṣabho na bhāmam, तेजः, वेगं, क्रोधं च, that the revered *(ṛṣabhaḥ)* or the mighty one grants radiance, agility and impetuosity (to the aspirant).

57. **Indra,** O aspirant. Or, resplendent Lord.

Syonaṁ sadaḥ, comfortable seat or house.

Manyum, wrath; enthusiasm. **Īśāyai,** for dominance (over others).

58. **Yathāyatham,** as is due and proper.

Apacitim, पूजां, honour. **Svadhām,** supplies.

59. **Avṛnīta,** has chosen; selected.

Paktiḥ, हवींषि, sacrificial meals; whatever is to be cooked is *paktiḥ.*

Puroḍāśān, rice-cakes.

Sunvan, brewing; pressing out; distilling.

Surā, fermented drink. **Soma,** Soma-juice.

60. **Sūpasthāḥ,** सुष्ठु उपतिष्ठते सेवते यः सः, one that is doing a good service to (people).

Akṣan, भक्षितवन्तः, have eaten.

Pacata, cooked. **Agṛbhīṣata,** प्रत्यगृह्णन्, have taken.

Avīvṛdhanta, have grown strong. **Apuḥ,** have drunk.

61. **Ārṣeya,** O son of a *ṛṣi,* seer.

Napāt, पौत्रः, grandson. **Vāri,** best; choicest.

Āyakṣyate, आदास्यति, will bring or fetch for me.

Āgurasva, make effort for it.

Āśāsva, इच्छ, wish for it.

Bhadravācyāya preṣitaḥ, you are sent for making benign speech.

Sūktavākyāya, for speaking pleasing words.

CHAPTER XXII

These four chapters XXII—XXV contain the mantras for Aśvamedha yajña, the Horse sacrifice, a very ancient and most important ceremony, which only a king can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the kingdom by the fulfilments of the wishes expressed in verse 22 of this chapter. (Griffith)

Dayānanda does not think these chapters to be connected with the Aśvamedha. However, the Aśvamedha ceremony as imagined and described by the commentators, leaves a very bad taste in the mouth. There is no doubt that the Aśvamedha ceremony was in vogue in the ancient times and was performed by many famous kings mentioned in the Purāṇas and also in comparatively recent history. But it is very doubtful whether the procedures as interpreted by the commentators could have been preva-

lent at any time in this land. Crude, indecent, and unfeasible acts do not fit in the highly sophisticated sentiments expressed in the text of the Vedic mantras. Meanings of some mantras are not clear, but certainly the interpretations of such controversial mantras made by Uvaṭa and Mahīdhara are as far-fetched and unsatisfactory as those of their detractors. We have tried to find a way out, but are not sure whether we have succeeded.

1. According to the ritualists, the Adhvaryu priest ties a *niṣka,* a golden ornament round the neck of the sacrificer and makes him recite this mantra.

Tejo'si śukram amṛtam, you are the light (radiance), bright and immortal.

Āyuṣpā, preserver of life.

Savituḥ prasave, at the impulsion of impeller Lord.

Aśvinor bāhubhyām, with arms of the healers.

Pūṣnoḥ hastābhyām, with hands of the nourisher.

Treatment of disease and good nourishment are essential for a long life.

There is not a word in the text to suggest that it refers to a gold ornament. Savitā, the Sun, is mentioned and it refers to him.

2. According to the ritualists, a thirteen ells long rope is tied around the belly of the sacrificial horse while reciting this verse. Though the word *raśanāṁ ṛtasya* is there, still the verse has nothing to do with any rope or girdle of the material world.

Agṛbhṇan, for अगृह्णन्, had taken up; had worn.

Ṛtasya, of truth; of the eternal law.

Kavyāḥ, कवयः, sages with foresight.

Purva āyuṣi, यज्ञस्य प्रारम्भे, in the beginning of the sacrifice. Also, at an early age. Or, in ancient times.

Saram, ज्ञानं, knowledge. **Sute,** यज्ञे, in the sacrifice.

3. **Abhidhā asi,** अभिधीयते स्तूयते इति अभिधाः, you are praised by all.

Bhuvanam, आश्रयः, shelter.

Agnim vaiśvānaram, the fire, benefactor all men.

4. **Svagā,** स्वयंगामी, one that moves at his own will; not urged or commanded by others.

Bhantsyāmi, I shall bind or put in discipline.

5. **Prokṣāmi,** अभिषिञ्चामि, I sprinkle you with water; I bathe you. I invest you with the charge of.

Juṣṭam, प्रीतं, pleasing to; favoured by.

Abhyamiti, हिनस्ति, smites. **Paraḥ śvā,** away the dog.

6. **Apāṁ modāya, for the joy of waters.** Expression not clear.

अङ्गति इति अग्निः, Agni, one that leaves his mark.

सुनोति इति सोमः, Soma, one that is pressed out.

सूते इति सविता, Savita, one that creates or impels.

वाति इति वायुः, Vāyu, one that blows.

वेवेष्टि व्याप्नोति इति विष्णुः, Viṣṇu, one that pervades.

इन्दति इति इन्द्रः, Indra, one that drops (rains); or one who is mighty.

बृहतां (वेदानां) पतिः, **Bṛhaspāti, one who is master of the great (Vedas).**

मिद्यति स्निह्यति इति मित्रः, Mitra; one that loves.

वृणोति भक्तं भजते इति वरुणः, Varuṇa one that takes care of his devotee.

7 and 8. Enumeration of various actions of a horse.

9. Repeated from III.35.

10. **Hiraṇyapāṇim,** the Lord with golden hands. Or, one who bestows gold with his hands.

Cettā, चेतयिता, awakener; instructor; omniscient.

Padam, स्थानं, abode; shelter.

11. **Pra havāmahe,** प्रार्थयामः, pray for.

Sumatim, कल्याणीं बुद्धिम्, the wisdom that brings good.

Satyarādhasam, सत्यं अनश्वरं राधः धनं यस्याः तां, one that is the true and the eternal wealth.

12. **Suṣṭutim,** शोभनां स्तुतिं, good praise. Also, शोभना स्तुतिर्यस्य तां, the well-praised.

Sumatīvṛdhaḥ, promoter of good intentions.

Matīvide, to him who knows intentions of all.

Īmahe, याचेम, we beg for.

13. **Upahvaye mahe,** आह्वयामि पूजयामि च, I invoke and adore.

Āsavam, delighter. Also, one who urges us to actions.

Devavītaye, for the well-being of the enlightened ones.

14. **Viśvadeyam,** विश्वेभ्यो देवेभ्यो हितं, beneficial to all the enlightened ones, or the godly persons.

Bhagam, ऐश्वर्यं, wealth and influence.

15. **Bodhaya,** awaken; rouse up.

Amartyam agnim samidhānaḥ, fuelling the immortal fire.

16. **Uśik,** मेधावी, wise; brilliant. **Dūtaḥ,** a messenger. The fire is considered a messenger of men to gods or the divinities.

Canohitaḥ, one that brings food. Also, one that makes the food useful.

18. **Pavamāna,** O purifier Lord. Soma is also called *pavamānaḥ*.

Śakmanā, सामर्थ्येन, with your power.

Vidhāre, विशेषेण धारयितुं, for lifting up and holding.

Gojīrayā, जीरा जीवनं, the life. गवां जीरा गोजीरा, the life of animals; with that life of animals.

Raṁhamāṇaḥ, moving quickly. **Purandhyā,** पुरं दधाति इति पुरन्धिः धारा, one that sustains the town, the stream of water.

19. According to the ritualists, the Adhvaryu and the sacrificer whisper this *mantra* in the right ear of the horse. Thereafter the horse (who must not be less than 24 years or more than a hundred years old) is loosed towards the north-east to wander free for a year (or for half a year, or still shorter time) as a sign that his master's paramount sovereignty is acknowledged by all

neighbouring princes. The wandering horse is attended by a hundred young warriors, sons of princes or of high court officials, well-armed and ready to protect him from any harm whatsoever. During the absence of the horse an uniterrupted series of prescribed ceremonies is performed at the sacrificer's house.

Aśvaḥ, hayaḥ etc. are the synonyms of *aśvaḥ*, only differing in the sense. Most of them have been derived from verb roots meaning motion or speed.

Mayaḥ, pleasant to ride upon. **Nṛmaṇāḥ,** pleasing to men's hearts.

Vṛṣā, virile; stallion. **Yayuḥ,** motive force; fond of running. **Śiśuḥ,** analyzer; young. Also, a colt.

Ādityānām patvā, flight of the suns; or the path of the suns.

Āśāpālāḥ, fulfillers of hopes. Also, guarding deities of the regions.

Dhṛtiḥ, सन्तोष:, contentment; patience.

20. **Kaḥ,** प्रजापति:, creator; the Lord of creatures. Also, सुखं, bliss.

Ādhim, आध्यानं, the mind.

Ādhītāya, to him (the fire), that has been enkindled.

Aditiḥ, Eternity. अदिति: इति पृथिवी नाम, (Nigh. I.1) the earth.

Sumṛḍīkāyai, सुखयित्र्यै, to her who bestows happiness.

Prapathyāya, to one who leads on the way; guide.

Narandhiṣāya, नरान् दधाति धारयति इति नरन्धिषः, तस्मै, to one who sustains or strengthens men.

Turīpāya, तूर्णं पाति यः, तस्मै, to one who gives protection quickly; speedy.

Nibhūyapāya, नितरां रक्षितो भूत्वा पाति यः, तस्मै, one who protects being protected himself; a sure protector.

Śipiviṣṭāya, to one who is imbibed in all the animals; पशुषु प्राणिषु प्रविष्टः, तस्मै।

21. Repeated from IV. 8.

22. An important and comprehensive prayer.

Brahman, O Lord Supreme.

Brahmavarcasī, यज्ञाध्ययनशीलः, studious and inclined to sacrifice.

Purandhiḥ, पुरं शरीरं रूपादिगुणसमन्वितं धारयति या सा, possessing a beautiful physique and mind; well accomplished; cultured.

Sabheyaḥ, सभायां साधुः, well-versed in parliamentary manners.

Nikāme nikāme, as and when we wish.

Yogaḥ, अलब्धस्य प्राप्तिः, acquiring a thing which we do not have; a new acquisition.

Kṣemaḥ, लब्धस्य परिपालनं, maintenance of what we have; avoiding its loss; preservation.

24. **Arvācyai,** downwards; hither; near; to the region near to the aforesaid region, i.e. the region between the east and the south and so on.

Ūrdhvāyai, to the upward region.

Of the last three *arvācyai,* first means the middle of this and the upward region; second means the downward region; and the third means 'the middle of this and the downward region'.

25. An enumeration of different types of water.

26. Different forms of wind and cloud.

29. **Pariplavebhyaḥ,** for swimming creatures.

Divā patayate, that flies in the sky.

34. **Vyuṣṭiḥ,** रात्रिः, the night. **Svargaḥ,** दिनम्, the day.

CHAPTER XXIII

According to the ritualists, Aśvamedha sacrifice is continued in this chapter. Formulas for the ceremonies subsequent to the return of the horse from his wanderings are said to be given here. But Dayānanda does not think that these mantras have anything to do with these ceremonies.

1. According to the ritualists, the sacrificer offers two *mahiman* (grandeur) libations, so called from the name of the golden vessels in which they are presented. It is curious to note that the mantra selected for this purpose contains the word '*hiraṇya*' (gold), though the meaning of the mantra as a whole is not related to gold at all.

The verse is repeated from XIII. 4.

2. **Svāhā,** it is an exclamation uttered when offering an oblation, meaning 'I dedicate it to so and so', e.g. 'Prajāpataye svāhā', I dedicate it to the Lord of creatures.

Yoniḥ, place; abode.

Whatever your grandeur is there in the day throughout the year, in the wind of the mid-space and in the sun of the sky to that grandeur I dedicate it.

3. **Prāṇataḥ,** of one that breathes.

Nimiṣataḥ, of one that blinks, i.e. every living being.

Kasmai, to whom? Also, to that blissful Lord.

5. According to the ritualists, the sacrificer yokes the horse to a gilded chariot, while this *mantra* taken from Ṛgveda I 6.1 refers to the sun.

Bradhnam, आदित्यं, the sun. **Aruṣam,** free from malice.

Rocante rocanā divi, whose splendour shines in the sky in the form of planets and satellites.

6. **Kāmyā,** covetable. Also, those who fulfil our wishes.

Harī, two horses. **Śoṇā,** tawny.

Vipakṣasā, having differnt sorts of sides. Or, वि is bird; having wings like birds; swift as flying birds.

Dhṛṣṇū, overwhelming; conquering.

Nṛvāhasā, नॄन् वहत: तौ, those who carry men.

7. **Vātaḥ,** tempestuous wind. **Apaḥ,** waters.

Aganīgan, have carried. **Tanvam,** to the body.

Anena pathā, by the same way.

Āvartayāmasi, आवर्त्तय, may you bring back.

8. **Bhūrbhuvaḥ svaḥ,** O being, becoming, and bliss. Three *mahāvyāhṛtis*.

Lājīn, लाजानां समूहः, a pile of parched grain flour, सक्तुः ।

Yavya, made of grains, barley etc.

Gavya, made with dairy products, milk, curds, etc.

9. **Āvapanam,** उप्यते अस्मिन् इति, वपनस्थानं, a field where seeds are sown.

11. **Pūrvacittiḥ,** a thing that was thought of, first.

Bṛhadvayaḥ, the great bird. वयः पक्षी, a bird.

Piśaṅgilā, पिशं रूपं गिलति अदृश्यानि करोति, one that swallows the shapes of all things.

Pilippilā, smooth and slippery.

12. **Dyauḥ,** the sky. दिव्यगुणप्रदा वृष्टिः, the rain. It is the rain, of which people think first of all.

Aviḥ, रक्षणादिकर्त्री पृथ्वी, the earth. 'श्रीर्वै पिलिप्पिला', (Śatapatha, XIII 2.6.16) श्री शब्देन भूरेव गृह्यते ।

13. **Asitagrīvaḥ,** असिता ग्रीवा धूमेन यस्य सः, the black-necked one, i.e. the fire.

Nyagrodhaḥ, holy fig tree. **Śalmaliḥ,** silk-cotton tree.

Syaḥ, वृषा सेक्ता, strong and virile.

Rāthyaḥ, रथे साधुः, suitable for chariot.

Akṛṣṇaḥ, अविद्यान्धकाररहितस्य, of one, who is free from ignorance. Also, the moon, who is free from darkness.

14. **Saṁśitaḥ,** शोभितः, beautified. Also, sharpened.

Brahmā, a learned sage.

Somapurogavaḥ, सोमः पुरोगामी यस्य, one that is preceded by soma, i.e. bliss, or wealth or a certain medicinal plant.

15. **Vājin,** वाजः बलं अस्ति यस्य सः, वाज इच्छति वा, one who has got strength; or who seeks strength.

Kalpayasva, स्वयं रूपं कुरुष्व यादृशमिच्छसि, develop it, as you wish. Also, adorn it.

Na Saṁnaśe, cannot be achieved. नश् means to disappear, to be lost, but in the Veda it may mean to pervade or achieve also.

If you want to strengthen your physique or mind, it is you who has to make effort; none else is going to do it for you.

16. **Riṣyasi,** विनश्यसि, are destroyed. Also, are injured.

Sukṛtaḥ, साधुकारिणः, performers of virtuous deeds.

The commentators have interpreted this and the following verses as if addressed to the horse, which is going to be slaughtered.

18. The verses 18 to 31 are as controversial as they are ambiguous in wording and meaning. Western translators, on the authority of the commentators, have maintained that these verses relate to the cohabitation of the chief queen with the horse of the sacrifice. Expressions, as interpreted by them, are vulgar. Dayānanda has vehemently refuted these interpretations, condemning the commentators for their lack of knowledge and of even common sense. He has offered his own interpretations, which are as unsatisfactory, as those of the commentators. We have our own interpretation, which is no better. Griffith has found these

verses so obcene, that he has not translated them into English, but in Latin, because in a language with which we are less conversant obcenity becomes acceptable.

Contentions of the commentators are untenable. These meanings also are arrived at after considerable mental exercise and quite arbitrarily distorting the words. Words of the text clearly do not say so. Moreover, they lack common sense. Howsoever perverted a woman, she will not thirst for sexual intercourse with a horse, least of all the chief queen of a king ambitious enough to perform an Aśvamedha sacrifice. According to Griffith, the horse is slaughtered with the verse 15 and in the verse 18 we are presented with a queen complaining that no one is carrying her to the horse, i.e. to the slaughtered horse. The aim is to get a child. One can imagine, with some difficulty, a queen foolish enough to expect a baby by cohabiting with a horse, but it is very-very difficult to imagine a queen so insane as to desire a sexual intercourse with a dead horse. It is impossible to reconcile with such an idea. Uvaṭa and Mahīdhara did not lack common sense. In spite of their inclination towards rituals, their commentries are a very commendable effort. But why did they fail here so miserably is not clear.

Ambe, ambike, ambālike, according to the commentators these are proper nouns, names of certain women. Alternatively, mother, grandmother and great grandmother.

Aśvakaḥ, a man virile and strong as a horse.

Subhadrikām, शोभनं भद्रं करोति या तां, joy-giving.

Kāmpīlavāsinīm, कं सुखं पीलति गृह्णाति इति कम्पीलः तं वासयितुं शीलं यस्याः तां लक्ष्मीम्, the wealth.

Sasati, from √सस स्वप्ने, to sleep; gets sleepy.

19. **Vaso,** O greatest wealth.

Ajāni, जानीयाम्, may I know; may I get.

Garbhadham, to one who impregnates.

The commentators have interpreted गर्भधं as गर्भं दधाति यत् तत् रेत:, that which impregnates. i.e. the semen. I draw semen with force; you eject semen with force. They suggest that three queens of the king are addressing the horse and implying that may he act as their husband. हे वसुरूप अश्व, मम पतिस्त्वं भूया इति शेषः।

20. **Tā ubhau,** these we two.

Caturaḥ padaḥ, four feet. Yours two and mine two. तव द्वौ मम द्वौ। Also, Dharma, Artha, Kāma and Mokṣa.

The commentators have strangely forgot that a horse has four feet and not two. Total should be six; two feet of the queen and four of the horse. There is not a word in the text to suggest that a horse is meant here. Still they have commented that the queen herself grabbing the male organ of the horse introduces it in her vagina. महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति। Moreover, that of a dead horse. A very perverse interpretation.

Prorṇuvāthām, √ऊर्णुञ् आच्छादने, let them be well covered or well clothed.

Vṛṣā, virile, full of manly vigour; showerer.

Translation of these verses according to the commentators will be as under :

20. Let both of us exert our four legs; may we be covered well in the heavenly world. Let the virile horse deposit his semen (in me).

21. Deposit your semen a little below anus moving your male organ vigorously, that which is the life-bliss of women.

22. (The priest says to a virgin :) this little bird (the female sex organ) makes a sound of 'hal hal' while going. The penis strikes into the vagina and the vagina swallows it (and the semen is deposited).

23. (The virgin makes reply to the priest :) this your little bird (male organ) moves as if attempting to speak. It looks just like your open mouth. Please shut up and talk not to us.

24. The chief priest says to the queen : When your mother and father ascend to the bed (made of wood), then your father thrusts his lubricated male organ into vagina. (Implying that your birth has taken place after these abcene proceedings).

25. (The queen makes a reply to the chief priest :) Your mother and father also ascended to the bed. Your mouth shows that you are going to speak (something vulgar), so do not speak any more.

26. Lift her up just as a man carries weight on a mountain (so that her female organ opens wide.). Thereafter let her middle portion agitate like that of a person husking his grain in a cold wind.

27. (Here woman acts as a man). Lift him up just as a man carries weight on a mountain (so that his male organ becomes prominent). Thereafter let his middle part agitate like that of a person husking grain in a cold wind.

28. When a small or large male organ penetrates into a narrow and small vagina, the two testicles roll over it just like two small fish in a small pit made by a cow's foot.

29. When gods (or godly persons, i.e. the priests) thrust their erect male organ into moistening vagina, then the woman is known only by her thighs.

30. When wild deer feed on the crop, the farmer does not

think that the animal is being nourished. Similarly, when the wife of a Sūdra takes a lover, who is a Vaiśya, the husband of the woman does not think that he is getting rich.

31. When wild deer feed on the crop, the farmer does not think that the animal is being nourished. Similarly, when the wife of a Vaiśya takes a lover who is Śūdra, the husband of the woman does not consider this relationship as good.

With this verse the obcene conversation comes to an end. Meanings presented by Uvaṭa and Mahīdhara are as far-fetched as any others. Moreover, these are quite out of the tune with the general sobriety of the Vedas. It is difficult to conceive that at a solemn ceremony such as Aśvamedha, which aims at establishing paramountcy of the sacrificer king, such vulgar talk by priests and the queens can ever take place.

32. **Dadhikrāvṇaḥ,** दधाति धारयति नरं इति दधिः, one that supports or cardes a man is *dadhiḥ;* दधिः सन् क्रामति यः सः दधिक्रावा, तस्य, of him who runs carrying a man, i.e., a horse.

Surabhi no mukhā karat, may our mouths be filled with fragrance.

The commentators suggest that the mouths of the priests and others were defiled with obcene talk, therefore the prayer to purify them.

Tāriṣat, may extend; प्रवर्धयतु।

33. The commentators have taken it for granted that the following verses are related to the immolation of the horse and have been interpreted accordingly. Dayānanda has refused to agree with them and has interpreted the verses differently. We disagree with the commentators.

Sūchībhiḥ, सूक्तिभिः, with good recitations. Also, with

needles. Śaṁyantu, may bring peace to you; pacify you. Also, pierce you.

34. **Dvipadā,** two-footed. Foot, like the limb of an animal, is a part of a metre. Some metres have two feet, some four, some six and some three only.

35. **Mahānāmnyaḥ,** having a great name. Also, nine verses of the Sāmaveda in Śakvarī metre.

Revatyaḥ, बहुधनयुक्ता:, having a big fortune. Also, verses from which Raivata Sāman is formed.

Maighīrvidyuto vācaḥ, rumble of the clouds laden with the lightning.

36. **Loma vicinvantu,** may dress your hair. Also, may pluck your hair (Mahīdhara).

Devānām patnyaḥ, wives of the enlightened persons; wives of gods.

37. **Rajatāḥ, hariṇīḥ, sīsāḥ,** favourably inclined, bringing tributes, and loving. Also, made of silver, gold and lead.

Vājinaḥ, powerful and dynamic.

Simāḥ, प्रेम्णा वद्धा, bound by love. Also, making the boundries of the portions to be cut.

38. Repeated from X. 32.

39. **Ācchyati,** परिष्करोति, refines. Also, cuts.

Viśāsti, विशेषेण शास्ति, guides you; disciplines you.

Gātrāṇi śamyati, pacifies your limbs.

The commentators have interpreted all these three verbs as cutting the limbs of the horse.They have translated *kaḥ,* as *prajāpatiḥ,* the creator Lord. It is Prajāpati that is immolating you.

40. **Śamitāraḥ,** pacifiers; bringers of peace. Immolators.

Śamībhiḥ, with righteous deeds.

41. **Viliṣṭam,** विरुद्धं अल्पमपि व्यसनं, even any small fault.

42. **Daivyā adhvaryavaḥ,** the divine priests. According to Mahīdhara, Aśvins etc.

43. **Chidraṁ pṛṇātu,** cover up the faults; make up the failings.

Sādhuyā, साधु, propitious.

45-46. Repeated from XXIII 9-10.

47. **Varṣīyaḥ,** महत्तरं, greater; more spacious; elder.

48. **Goḥ,** धेनोः पृथिव्याः, वाचः वा, of cow; of the earth; of the speech.

Mātrā na vidyate, there is no measure of; cannot be measured.

49. **Viṣṇuḥ,** यज्ञो वै विष्णुः, the sacrifice is Viṣṇuḥ. Also, one of the twelve Ādityas.

Triṣu padeṣu iṣṭaḥ, was worshipped in three steps, i.e. three phases.

Viśvam bhuvanam, whole of the universe; सर्वं भूतजातं, all the beings that exist.

50. **Ekenāṅgena,** with only a part of my body. With my mind. (Mahīdhara). कमनीयेन अंगेन, (Dayā.). I pervade this earth and the sky in a moment with only a part of mine. Whole of this universe is like a particle of sand in a desert in comparison to me.

51. **Upavalhāmasi,** from √वल्ह प्राधान्ये, to challenge; संगम्य आहूय बाहू उत्क्षिप्य पृच्छामि, approaching, calling, raising up my hands I ask.

52. **Pañcasu,** into five. In five elements.

Māyayā, by trickery. छलेन । प्रज्ञया वा; with wisdom.

Mat uttaro na bhavasi, you cannot get better of me.

53-54. Same as XXIII. 11-12.

55. **Piśaṅgilā,** that devours all. **Kurupiśaṅgilā,** that destroys all.

Āskandam arṣati, आस्कद्य उत्प्लुत्य गच्छति, goes in jumps.

56. **Ajā,** she-goat. Also, जन्मरहिता प्रकृतिः, eternal Nature, that is never born. (Dayā.). नित्या माया रात्रिर्वा, eternal delusion or the eternal night.

Śvāvit, सेधा, a porcupine.

57. **Viṣṭhāḥ,** विशेषेण तिष्ठति यज्ञो यासु ताः, bases, upon which a sacrifice stands.

59. **Sūryasya bṛhato janitram,** birth or the origin of the mighty sun.

Yatojāḥ, whence it is born. यतः उत्पन्नम् ।

61. **Vṛṣṇo aśvasya retaḥ,** semen of the horse in heat.

62. **Somaḥ,** ओषधिराजः, Soma plant, the king of the medicines or the herbs. Also, चन्द्रमा, the moon.

63. **Subhūḥ,** auspicious being. **Svayambhūḥ,** born of His own will.

Antarmahatyarṇave, महतः अर्णवस्य जलसंघातस्य मध्ये, within the mighty flood of waters.

Prajāpatiḥ, the Lord of the creatures; the creator. Also, nourisher of his progeny.

64. **Somasya mahimnaḥ,** for the glory of Soma, the bliss or the cure-plant.

65. Repeated from X. 20.

CHAPTER XXIV

According to Dayānanda this chapter is about the uses men should make of the animals. But to the ritualists, it enumerates various animals which are to be offered to different gods. There is not a word about their being slaughtered or even being tied; only this much is mentioned that such and such animals belong to such and such deity. Some sort of relationship is, no doubt, established between certain types of animals and certain deities to which they are dedicated. There are twenty one stakes and about fifteen animals, all domestic, are tied to each stake, the total number being 327. In the spaces between the stakes, 282 wild animals, from the elephant and the rhinoceros to the bee and the fly are temporarily confined, to be freed when the ceremony is over. Total number of assembled animals goes up to 609. There is some exaggeration in the number and some almost impossible animals are mentioned. But it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all splendour.

Several of the wild animals cannot be identified. Some of the names are conjecturally rendered and some are left in their native forms. (Griffith). Uvaṭa and Mahīdhara have not tried to establish clearly the identity of each and every animal mentioned in the text.

Details of the animals belonging to a particular deity are amazing.

1. **Tūparaḥ,** शृंगोत्पत्तिकाले अतीते अपि शृंगहीनः, hornless, even at the stage when horns should have grown out.

Rarāṭe, ललाटे, on the forehead.

Adhorāmau, अधः शुक्लौ, with white underbelly.

Lomaśa sakthau, बहुरोमपुच्छिकौ, with bushy tails.

Sakthyoḥ, ऊर्वोः, to his thighs;

Vehat, गर्भघातिनी गौः, a cow that slips its calf.

2. **Śitirandhraḥ,** with white (ear) holes. Also, with black holes. 'शिति धवलमेचकौ' meaning white, also black. A confusing and inaccurate word.

3. **Śyetaḥ,** श्वेतः, white.

4. **Pṛṣniḥ,** विचित्रवर्णः, speckled.

Palaksī, पलक्ष शब्दो वलक्षार्थः, श्वेतः, white.

Añjisakthaḥ, with prominent thighs, or with spotted thighs.

5. **Śilpāḥ,** those with variegated colours.

6. **Avarokiṇaḥ,** अवलोकिनः, far-sighted.

7. **Vājinā̄ḥ**, belonging to Vājins (deities), or the speedy persons.

Pauṣṇāḥ, belonging to Puṣan.

8. **Enyaḥ**, एकस्मिन् पार्श्वे कर्बुरवर्णाः, variegated on one side.

The commentators have given numbers also of the animals mentioned to be tied to each stake. There is nothing in the text to suggest such numbers. These numbers have been taken from Brāhmaṇa *granthas*.

9. **Devānām patnībhyaḥ**, देवगुणानां विदुषां भार्याभ्यः, to the wives of godly learned persons (Dayā.). It is not clear, who are these deities grossly grouped here together.

10. **Bhaumāḥ**, belonging to *bhūmi*, the earth.

11. **Ālabhate**, नियुनक्ति, appoints; secures. Also, sacrifices.

12. **Tryaviḥ**, अविः is a period of six months. Three six months means one and a half year old. Similarly, *pañcāviḥ*, two and a half years old.

13. **Paṣṭhavāhaḥ**, a four years old steer.

Here animals are said belonging to the various metres of the Vedic compositions.

15. **Sañcarāḥ**, contemporary. समानं चरन्ति ये ते, those who move together or graze together. Also grouped together.

16. **Anīkavate**, to the commander of an army. अनीकवद्गुण-विशिष्टाय अग्नये, to Agni, who possesses the qualities of an army. अनीकं मुखं, मुखस्थानीयाय, the foremost.

Savātyān, born from one mother.

Bahiṣkān, those born after a long interval.

Svatavadbhyaḥ, inherently valiant; self-strong.

17. **Prāsṛṅgāḥ,** प्रकृष्टशृंङ्गा:, having prominent horns.

21. **Kulīpayas,** also **Kulīkayas;** a kind of aquatic animal; may be an alligator.

24. **Goṣādīḥ,** perhaps cow-egrets, that sit upon cows. or, cow-bird.

Devajāmibhyaḥ, जामि: स्वसृकुलस्त्रियो:, the word *jāmi* means sister, and bride; sisters of the enlightened ones.

25. **Jatūḥ,** bats. **Dātyauhān,** कालकण्ठान्, gallinules.

26. **Pāṅktrān,** field-rats. **Kaśān,** काशान्, voles.

Babhrukān, ichneumons, an animal of mongoose family.

27. **Nyaṅku** and **Kuluṅga** not identified.

30. **Nīlaṅguḥ,** not identified.

31. **Dhuṅkṣā,** not identified.

32. **Śakā, mayu** and **pidva** not identified.

33. **Śārga, sṛjaya and śayāṇḍaka** not identified.

34. **Ātiḥ, vāhasaḥ, paiṅgarāja, alaja** not identified.

36. **Suṣilīka** not identified.

37. **Golattikā** not identified.

39. **Ruru** and **Kvayiḥ** not identified.

40. Pippakā not identified.

According to Mahīdhata, of these 609 domestic and wild animals assembled for the ceremony, all the wild animals are set free and are not to be harmed.

CHAPTER XXV

According to the ritualists, the Aśvamedha ceremony is continued in this chapter. In the first nine verses, (which constitute a Brāhamaṇa, or Exegetical Treatise, as distinct from the Texts and Formulas) oblation is made of the roasted flesh, the various parts of the victim being assigned, with cry of 'Svāhā!' All hail! to a host of deities and other objects which are regarded as deified for the occasion. (Griffith).

But Dayānanda does not agree with this. He contends that these verses only indicate which things are to be put to what uses. Any way, the interpretations of these verses are not very convincing. For example, the commentators have mentioned *Śadaṁ devam* and *avakāṁ devatām,* while there are no such well known *deva* or *devatā* that they should be mentioned first and foremost. The explanation seems to be far-fetched. But the explanations by others also are not quite satisfactory.

Śādam, शीयते छिनत्ति यस्मिन् तं, where a thing is cut to pieces, i.e. the mouth (Dayā.). Fresh grass (Griffith). Fresh fruit. शादो देवता विशेष:, Śāda is a certain god (Uvaṭa).

Avakām, a certain goddess (Uvaṭa) अवकां रक्षिकां मृदं मृत्तिकां, protecting clay (Dayā.). A water plant (Griffith). Soft ripe fruit.

Basvaiḥ, with the gums. दन्तपीठैः, (Uvaṭa).

Tegān, hard nuts. तेगां देवतां, a goddess named Tegā. Mahīdhara concedes that the gods and goddesses such as śāda, Avakā, Mṛda, Tegā etc. are little known (शादादयोऽप्रसिद्धाः देवताः),

still these have been dragged here to make an unconvincing explanation.

1. **Agrajihvam,** forepart of the tongue.

Utsādam, the root (of the tongue).

Avakranda, shouting; crying.

Apa, water. **Vṛṣaṇam,** fertility.

Vartobhyām, with the two eye-lashes.

Pāryāṇi, effectual. **Avāryāṇi,** irresistible.

Pakṣmāṇi, नेत्रोपरिलोमानि, upper eye-lashes.

Ikṣhavaḥ, नेत्रोधोभागरोमाणि, lower eye-lashes.

2. **Upayāmam,** controlling power. The formula accompanying certain Soma libations (Griffith); a certain god (Uvaṭa).

Sat, existence (Griffith); impulsion.

Anūkāśena, with reflection.

Nirbādhena, with the frontal head bone. **Stanayitnum,** thunderbolt.

Niveṣyam, whirlpool.

Aśanim, lightning flash. **Tedanīm,** process of hearing.

Manyābhiḥ, पश्चाद्ग्रीवाशिरा मन्या, back neck nerves.

Nirṛtim, misery. **Aditī,** eternity.

Nirjarjalyena, नितरां जर्जरीभूतेन, extremely ragged.

Stupena, with the crest.

Reśmāṇam, हिंसकम्, violent. (Dayā.).

3. **Indram,** resplendence. **Svapasā,** active.

Vahena, with the shoulder.

Bṛhaspātim, supremacy. **Śakunisādena,** with a bird-like jump.

Ākramaṇam, approach. **Sthūrābhyām,** fetlocks, गुल्फाभ्याम्।

Ṛkṣalābhiḥ, गुल्फाधस्था नाड्यः ऋक्षलाः, veins or nerves below the ankle-bone.

Bāhubhyām, with the forelegs.

Jāmbīlena, जाम्बीरं तन्नामकं फलं, तत्सदृशेन शरीरभागेन, रलयोरभेदः, jāmbīra is a certain fruit, the part of the body resembling that fruit. Ra and la are interchangeable. So it means the knee-pan.

Agnim, adoration. **Atirugbhyām,** अतिरुचौ जानुदेशौ, the two knees.

Pūṣaṇam, nourishment. **Dorbhyām,** with two forefeet.

Aśvinau, sustenance. **Rudram,** punishment.

4. **Pakṣatiḥ,** प्रथमं दक्षिणपार्श्वस्थास्थि, first rib on the right side.

Nipakṣatiḥ, नीचा पक्षतिर्निपक्षतिः, lower rib than the first, i.e. the second rib.

5. Now the ribs on the left side are mentioned.

Uttaram, the left.

6. **Kruñcābhyām,** for the two curlews; semi-sacred birds like *cakravāka*. **Bhāsadau,** two hips.

Algābhyām, अल्गौ वंक्षणौ ऊरुसन्धी, two groins.

Kuṣṭhābhyām, two loins.

7. **Vaniṣṭhunā,** with the rectum. **Sthūlagudā,** large intestines. **Andhāhīn,** blind worms **sarpān,** round worms. **Vihrutam,** hook worms.

Vasti, bladder. **Vṛṣaṇam,** sperm.

Vājinam, sexual power; potency.

Retasā, with the semen. **Cāṣān,** the foods.

Pradarān, fissures. **Kūṣmān,** constipation.

Śakapiṇḍa, stools; excrement.

8. **Kroḍah,** chest. **Pājasyam,** belly. **Jatravaḥ,** clevicle bones. **Bhasat,** लिङ्गाग्रं, forepart of the penis.

Hṛdayaupaśena, adjacent portion of heart. Aorta (Griffith).

Purītatā, with the artery of heart.

Udaryeṇa, with the inside of the belly.

Matasnābhyām, with the two cardiac arteries.

Plāśibhiḥ, शिश्नमूलनाडीभिः, with the ducts. **Upalān,** hailstones.

Klomabhiḥ, क्लोमा उदर्यो जलाधारः, spleen. क्लोमा गलनाडी इति कर्कः, (Mahīdhara) क्लेदनैः (Dayā.). Lungs (Griffith).

Glaubhiḥ, with heart-vessels. **Gulmān**, shrubs; दक्षिणपार्श्वोदरस्थितान् अङ्गान्, parts situated in the right side of the belly.

Hirā, शिरा veins. **Sravantīḥ**, streams.

9. **Vidhṛtim**, विशेषां धृतिं, stability.

Rasena, by soup. **Yūṣṇā**, by the digestive secretions.

Śīnam, frozen butter. **Pruṣvā**, irrigation of eyes. पुष्णन्ति सिञ्चन्ति याभिस्ता:, those which nourish or irrigate.

Dūṣikābhiḥ, नेत्रमलै:, with the rheum of eyes.

Hrādunīḥ, malady, that makes one cry.

Rakṣāṁsi, protective vital forces.

Citrāṇi, wondrous beauty.

Jumbakāya, वरुणो वै जुम्बक:, the venerable Lord. Also Gāyatrī; जुम्बका नाम गायत्री वेदे वाजसनेयके; in the Yajurveda the Gāyatrī is called *jumbaka*.

10. **Hiraṇyagarbhaḥ**, one that holds all the bright constellations in His womb. Also, an egg, that holds gold coloured matter within it. Hence the imagination, that in the beginning there was a cosmic egg, that held whole of this universe within it (Brahmāṇḍa).

11. Repeated from XXIII . 3. This and the following three mantras are the inviting and offering (याज्यानुवाक्या) verses to Prajāpati.

12. **Rasayā**, with the river. The ancient name of a river in

the north of India; sometimes regarded as a stream that flows round the earth and the firmament. (Griffith).

13. **Ātmadā,** bestower of spirit (spiritual power).

Praśiṣam yasya, under whose command; obedient to.

Yasyacchāya amṛtaṁ yasya mṛtyuḥ, whose shade or shelter is the immortality and who is the Lord of death itself, i.e. death is His agent only. Prof. Max Muller has rendered it : 'Whose shadow is immortality, whose shadow is death'. It may mean that His cold shadow, (His displeasure or ignorance) is death; His bright shadow (His reflection and meditation) makes the worshipper immortal. But if we regard death not as a curse or disaster, but as a boon that provides us with rest and peace when it is needed most in the miserable old age, both the life and death will appear to be His graceful shadows.

14. Following ten verses constitute the Inviting and Offering verses to all the bounties of Nature (विश्वेदेवाः).

14. **Adabdhāsaḥ,** never-failing. **Udbhidaḥ,** elevating; victorious.

Aparīlāsaḥ, done without compulsion; or not known to others.

15. **Abhi no nivartatām,** may return towards us.

Pra tirantu, प्रवर्धयन्तु, may they grant or enhance.

16. Bhaga, Mitra, Aditi, Aryaman, Varuṇa, Soma, Aśvins and Sarasvatī are invoked here for granting happiness; these have been rendered here as prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians and surgeons and edcationists respectively.

Dakṣa, strength; creative power associated with Aditi and therefore sometimes with Prajāpāti. (Griffith).

17. **Grāvāṇah,** pressing stones with which Soma plant is crushed.

Aśvinau, legendary physicians of gods; expert physicians and surgeons. They are always mentioned as twins.

18. **Dhiyañjinvam,** one who inspires our wisdom; or who satisfies our intellect.

Vedasām, धनानां, of the riches.

Asat, भवतु, may become.

Pāyuḥ, पालकः, guardian; sustainer.

19. **Tārkṣyaḥ ariṣṭanemiḥ,** the creator of the cyclic universe. *Tārkṣya* is the personification of the sun, whose fellies are uninjured. (Griffith).

20. **Pṛsadaśvāḥ,** (soldiers) riding spotted horses.

Pṛṣnimātaraḥ, offsprings of the variegated mothers.

Vidatheṣu, places of sacred worship; holy congregations.

21. **Bhadram,** well; good.

Devahitam, dedicated to God; also, granted by God.

22. **Śataṁ śaradaḥ,** a hundred autumns, i.e. a hundred years. Earlier the year was counted by winters, then by rains (Varṣā). A hundred years was considered a natural span of human life. May be that it was a desire only, which was rarely fulfilled.

Gantoḥ, गमनशीलं, transient.

23. **Aditiḥ,** eternity. In legend, she is the mother of gods.

Jātam, what has been born. **Janitvam,** what is yet to be born.

24. These twenty two verses constitute Aśvastuti or praise of the Horse, taken from the Ṛgveda, I. 162. 1-22

Mitra, Varuṇa, Aryaman, Indra, Vāyu, Ṛbhukṣāḥ (Prajāpāti) and Maruts are the legendary gods; here they have been interpreted as human beings with their peculiar qualities.

Ṛbhukṣāḥ, same as *ṛbhavaḥ,* men of wisdom. Also Indra.

Marutaḥ, cloud-bearing winds; also, soldiers of armed forces.

Vidathe, यज्ञे संग्रामे वा, in the sacrifice, or in the battle. In the congregation.

Devajātasya, born of gods; born with divine qualities.

25. **Nirṇijā,** ever pure (Nigh. III. 7).

Indrāpūṣṇoḥ, those who have prosperity and nourishment.

Rātim gṛbhītām, the prepared offerings; procured gifts (Dayā.); the ritualists like Kātyāyana and Mahīdhara refer to the offerings to be made for the Horse (the remains of the burnt offerings made the night before to be given to the Horse).

Suprāṅ ajaḥ, the goat going before him *(Sāyaṇa).* The ritualists refer such passages to *pūṣan,* synonymous with Agni and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, *kṛṣṇagrīvaḥ,* black-

necked, being always regarded as an *āgneya paśu* or a victim. (Kātyāyana Sutra, 98 etc.). See also Yajurveda XXIX. 58 for black-necked goat. Such interpretations are derogatory, and refer to later practices of a dark period of the Vedic Age.

26. **Chāgaḥ,** the goat going before the Horse.

Puroḍāśam, preliminary offering of well-cooked food-stuff; an offering of cake and butter, (literally, that which is to be offered first).

27. **Atrā,** अत्र, here. (ऋचि तुनुघेति दीर्घः, Pāṇini, VI. 3.132). *Ajaḥ* refers to the same goat. It refers to the immolation of the moon as it goes round the earth.

28. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests : *hotṛ* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones); *āvayāḥ* (आवयाः), *pratiprasthātṛ* (प्रतिप्रष्ठातृ), who brings and places the offerings; *agnimindhaḥ* or *agnīdh* (अग्निमिन्धः, अग्नीध्) the kindler of fire; *grāvagrābhaḥ* (ग्रावग्राभः) the user of the stones that crush the Soma plant; *śaṅstṛ*, (शंस्तृ), *praśastṛ* (प्रशस्तृ), and the last, *suvipraḥ* (सुविप्रः), which may be the brahmā (ब्रह्मा).

According to Dayānanda, *hotā* is the executor of the sacrifice (यज्ञस्याध्यक्षः); *adhvaryu,* is one who desires to perform the sacrifice free from any violence; *āvayāḥ* (आवयाः), who associates himself with the sacrifice; *agnim-indhaḥ* is the kindler of sacrificial fire; *grāvagrābhaḥ* is one who receives invocations (also, who holds the clouds): *śaṁsta,* one who utters praises; and *sipraḥ*, the intelligent and learned.

Vakṣaṇāḥ, नदीः, rivers. **Āpṛṇadhvam,** replenish, fill the rivers; or offer rivers of butter, milk etc.

29. **Yūpavraskāḥ,** cutters of wood for the wooden posts.

Yupavāhāḥ, those who carry the wooden posts.

Caṣālam, (यूपावयवं), parts of the wooden post.

Aśvayūpāya, for the post, which will be used to bind the horse.

Takṣati, they hew the wood. It should have been *takṣanti;* here singular is used in place of plural (वचन व्यत्यय).

Kātyāyana and others have given the details of the sacrificial posts (यूप), which are said to be twenty one in number, made of differnt kinds of wood, each 21 cubits long. Three hundred and forty nine domestic and two hundred and sixty wild (total 609) animals are fastened to these posts.

31. **Dāma**, (दाम) is a rope tied round the horse's neck for controlling or restraining.

Sandāna, a rope used to fasten the feet of the horse.

Raśanā rajjuḥ, (रशना रज्जुः), a rope used for fastening the head of the horse (खलीन रज्जुः).

31. **Kraviṣaḥ**, one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, रिप्तं लिप्तं, रलयोरभेदः, smeared or anointed. *Svaru* is the instrument (or substances) with which the animal is anointed (grease or tallow). *Svadhiti* is usually the axe, or it may mean 'self possessed' (स्वेन धृता); an instrument for dissecting.

33. **Śṛtapākam**, well cooked or boiled.

34. **Gātradagninā pacyamānāt**, with the hand warmed with the heat of anger. (Dayā.).

Śūlam, spit. (Perhaps a part was boiled and a part was roasted). Dayānanda interprets *śūlam* as pain-inflicting enemy.

Mā śriṣat *mā śliṣat,* may not fall upon.

35. **Īm,** जलं, water (Nigh. I. 12).

Māṁsa bhikṣam, non-availability of flesh (मांसस्य भिक्षामलाभम्–Dayā.).

Ya īm āhuḥ surabhir nirhareti, who say of it, 'it is fragrant, therefore give us some,

Nirhara, take off or give.

36. **Yannīkṣaṇam maṅsapacanyā ukhāyāḥ,** *nīkṣaṇam* is the wooden stick for trying if the cooking is complete. (मांस् = मांस, meat.)।

Pātrāṇi yūṣṇa āsecanāni, the vessels that are the sprinklers of the boiled soup or broth. (Sāyaṇa).

Carūṇām, of the cooking pots.

Apidhāna, cover or lid for cooking pots.

Aṅkāḥ, slips of cane (वेतस शाखा).

Sūnāḥ, implements of dissection; knives.

37. **Jaghriḥ,** smelling strongly; full of odour.

Ukhā, cauldron; स्थाली।

38. **Paḍvīśam,** actions of your nimble feet.

39. **Vāsaḥ,** a cloth for cover; foot-robe.

Adhīvāsam, the upper cloth; a screen. (Kātyāyana refers to the vulgar practice, implying the lying of the queen during the night by the side of the horse behind the screen); head-robe.

40. **Sāde,** in a ride; while riding upon you.

Śūkṛtasya, urged with a sound of 'shoo'.

Pārṣṇyā, with the heel. **Kaśayā,** with the whip.

41. **Catustriṁśat,** thirty-four; perhaps ribs. (Other animals have 26 ribs–Mahīdhara). Dayānanda refers to a dynamo or a generator with 24 interceptors.

Acchidrā gātrā, make his limbs flawless, without any hole.

Anughuṣya, declaring the parts by name (as you dissect them).

42. **Ṛtuthā,** in due season; according to custom.

Tvaṣṭuḥ aśvasya, of the radiant horse. Or, of the horse which is born from the sun; or, the horse of the sun.

Viśastā, killer, immolator.

Dvā yantārā, they are two, day and night, to regulate.

43. **Apiyantam,** as you come. Or, as you go to heaven (Uvaṭa).

Gṛdhnuḥ, greedy; लुब्धः।

44. **Harī,** speedy carriers. Two horses of Indra; हरी इन्द्रस्य इति यास्कः।

Pṛṣatī, deer; मरुतां वाहनभूतौ; carriers of the Maruts. Also, spotted mares.

Rāsabhasya, of an ass, that draws the chariot of the Aśvins.

45. **Sugavyam**, wealth in the form of good cows and milk products.

Svaśvyam, wealth in the form of good horses.

Kṣatram, vigour and valour.

Aditiḥ, अदीना, not poor or destitute. अविनाशिनी भूमिः, the earth, not prone to destruction.

46. For Aśvamedha in later times, see Vālmīki Rāmayaṇa, Book I. 10–15.

The guerdons (दक्षिणा) or honoraria bestowed upon officiating priests are not mentioned in the text. They consisted chiefly of a large portion of the booty taken from the rulers and the people of the conquered countries. According to a commentator, the spoil of the east was given to the Hotar, and that of the south to the Brahman. The Adhvaryu received a maiden (the daughter of the sacrificer, says a commentator) and the sacrificer's fourth wife. See Hillebrandt, Ritual-Litteratur, p.152 (Griffith).

47. Same as Yv. III. 25 and first half of III. 26.